UNITED CHURCH HERALD

VOL. 2, NO. 17 SEPTEMBER 17, 1959

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"The Field Is the World"

THE EISENHOWER-KHRUSHCHEV TALKS

A. William Loos

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FROM THE CO-PRESIDENTS' VIEWPOINT

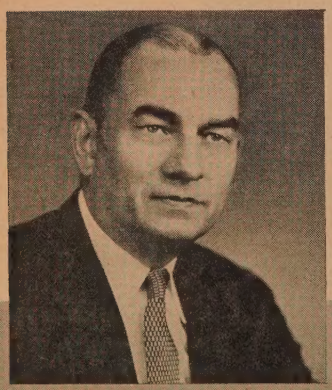
FIVE thousand miles from New York City on Sunday, August 9, I worshiped in a church where the new Statement of Faith has been in use since it was published last spring, and where *United Church Herald* is faithfully read with interest and appreciation by the pastor and a number of families in his church.

This is the Union Church of Rio de Janeiro, Brazil, where the pastor who came to serve some months ago is the Rev. Maurice L. Haehlen, a Congregational Christian minister. For eight years, until leaving the United States for Rio, he had been a member of the board of directors of the CC Board of Home Missions and since 1957 a member of the Committee of Fifty of the new Board for Home Missions of the United Church of Christ.

His last American pastorate was with Union Congregational Christian Church of Green Bay, Wis. Prior to that he had been minister of First Church, Eau Claire, Wis. Mr. Haehlen attributes his decision to come to Rio to a suggestion made to him at Boston during the 1958 General Council by another Congregationalist, Dr. Robbins W. Barstow, who until recently headed the Department of Overseas Union Churches in the National Council of Churches under which the church in Rio de Janeiro operates.

The size of the congregation is suggested by the fact that at the time of the last Every Member Canvass 325 families made pledges. Attendance at the two Sunday morning worship services averages a total of 400 or more.

The church is comparatively small but beautiful in its architecture and appointments, and both Mr. and Mrs. Haehlen agree that their choir of twenty-five voices is the "best for its size we know, a considerable number of its members having had more than average musical training."



The church ministers primarily to English-speaking residents and transients in Rio. The new U.S. Ambassador, John M. Cabot, a Unitarian, is already attending its services.

Union Church's ministry is not confined to the English-speaking colony, however. It serves as the Rio home for congregations of the Dutch Reformed Church, Swedish Seamen's Mission, Brazilian Methodist Church, German Lutheran Community Church and the Swiss Reformed Church (services conducted in French).

Another aspect of Christian unity was symbolized in the August 9 service, the preacher being the Rev. Dr. C. T. R. Yeates, pastor of Westminster United Presbyterian Church in Des Moines, Iowa. Like myself, he had been attending the eighteenth General Council of the World Alliance of Reformed and Presbyterian Churches, and like many other delegates to that meeting had come to Rio to share in the four-day celebration of the 100th anniversary of the Presbyterian Church of Brazil. He was being entertained in the home of members of Union Church, and so was readily available for Mr. Haehlen's invitation to preach.

The minister himself had appropriately chosen a responsive reading from the apocryphal book of *Ecclesiasticus*, chapter 44, the passage beginning, "Let us now praise famous men, and our fathers who begot us." He explained that he had chosen this reading in recognition of the Presbyterian centennial being launched that very day.

Later that day I took the narrow-gauge, cog-wheel car, then walked the 222-step winding stairway to the top of Mount Corcovado, its 2,300-foot summit crowned since 1931 by a colossal, 98½-foot stone statue of "Christ the Redeemer," his arms outstretched over the city spread beneath him. In the morning I had had a glimpse of it from the city, the mountain cloud-encircled save for the very peak and the figure of Christ—like something out of the Apocalypse itself.

This sight, as also the service at Union Church, testified to our central Christian conviction that God stands above and within the human scene, our judgment and our only hope.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

UNITED CHURCH HERALD

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COVER STORY: Our cover is a salute to all missionaries of the United Church of Christ—but specifically to Natalie Beth Oliver of Middleton, Mass., who has been appointed by the American Board to teach science at the American Collegiate Institute in Izmir, Turkey. Turn to pages 20-21 for a short account of several other young people leaving for mission posts.

Buildings—school, church and hospital structures—do not make a mission. Missions are people of spiritual excellence, special competence and high intelligence sent to share the Christian gospel with others. Natalie Beth Oliver, we think, personifies this spirit. Photo by courtesy of the Office of Communication.

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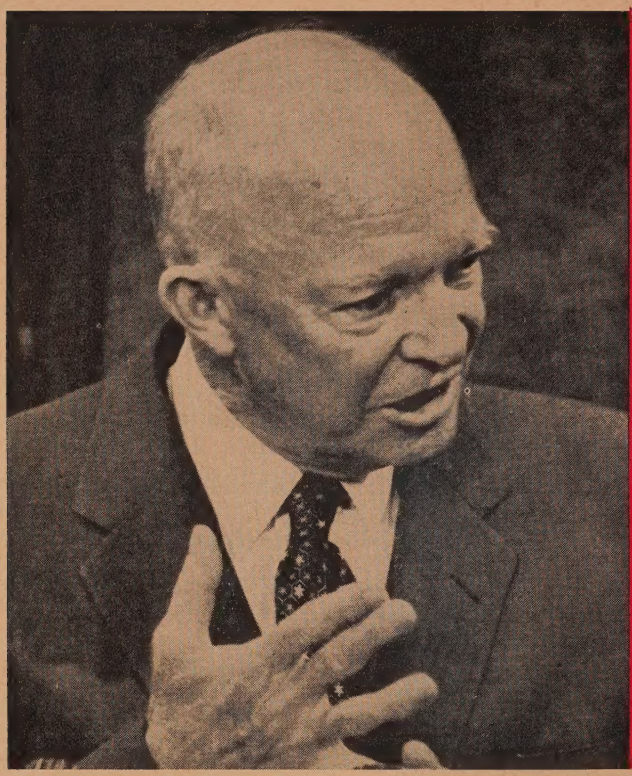

EISENHOWER

THE FUTURE I

A. WILLIAM LOOS

THE Eisenhower-Khrushchev conversations have been planned on American initiative. They illustrate, if nothing else, that we who live in an open society believe that the future is still open. (Edward Teller's definition of an optimist is one who believes that "the future is still uncertain.")

Americans, especially if they hold Christian convictions, refuse to be determinists. If the future is still open, a stalemate—either nuclear or political—need not be considered an absolute certainty. War is not inevitable. We are not being pushed along, willy-nilly, by a titanic behemoth toward ineluctable disaster on a world scale. We have choice, in at least a limited area, to affect for good or ill the course of history. We should therefore accept the responsibility, with all of its anxiety and uncertainty, for influencing the future.

This is not to say that the talks between the top leaders of the two gigantic power structures will necessarily result in changing the climate of the cold war, in mitigating the Berlin crisis or even in improving relations between Russia and America. The conversations do mean that President Eisenhower wishes to make a supreme personal effort, while he is yet in office, "to melt a little bit the ice that seems to freeze our relations with the Soviets." He further said in his news conference announcing the exchange: "Both governments express the hope that this exchange of visits will help create better understanding between the United States and the Union of Soviet Socialist Republics and will help to promote the cause of peace."

These aims are modest, as they should be in view of the history of Soviet-American relations. Only the panacea peddlers could consider the exchange as becoming a pivotal point in history, a kind of diplomatic watershed. Only those who have succumbed to what the President termed "hopelessness" about the international situation can brush the talks aside as "an empty gesture." There are also those who have an utter revulsion against inviting Mr. Khrushchev to this country and others who are deeply worried about the demoralizing effects of this visit on the captive people. Such objections are serious for they seem to spring from a genuine moral concern, yet they cannot be accepted as determinative in the present situation.

We must also take very seriously the objections of those who are convinced that this venture into personal diplo-

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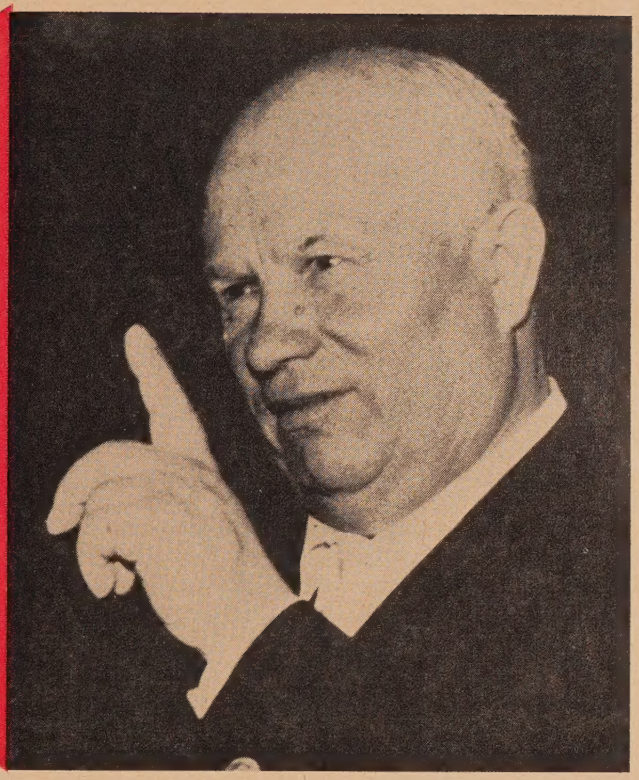
Dr. Loos is executive director of the Church Peace Union and chairman of the International Relations Committee of the Council for Christian Social Action. Photos by courtesy of Wide World, New York City.

TALKS

KHRUSHCHEV



TILL OPEN

macy can result only in a worsened world situation, for time might prove them right.

Those who blatantly argue that the visits represent a sell-out to the Communists can only be characterized as prisoners of their doctrinaire and sterile anti-communism. We should, however, be gravely concerned about too easily making concessions to the Soviet Union. This is especially important in view of the fact that we granted Mr. Khrushchev his heart's desire of top-level consultations without demanding any *quid pro quo* in return—and this our country did at the very time when the Soviets were stymying the Geneva meetings; President Eisenhower could even dub the Geneva talks as one of the "much lower levels" of diplomatic effort. Certainly we would never countenance the division of the world by the two superpowers into spheres of influence, thus destroying for the foreseeable future the hope of Eastern European countries that they may one day attain a larger measure of independence. We must make no compromise by throwing West Berlin to the wolves, for we have a clear-cut moral obligation to the 2½ million brave people in that encircled city.

That Mr. Khrushchev will press hard for concessions is assured and he has made some of his goals pellucidly clear. His ultimate goal, an all-Communist world, is part and parcel of Soviet doctrine, and he has reiterated it with relentless insistence on countless occasions. This ultimate goal he will probably soft-pedal in the forthcoming talks, but he will no doubt drive with all his considerable vigor and shrewdness for some intermediate goals. The first of these is the division of the world into two primary spheres of influence. The second manifestly is a build-up of trade between the United States and the Soviet Union, with the U. S. supplying substantial credits for purchases here.

It is expected that he has arrived here with general pronouncements for total disarmament, including the immediate cessation of nuclear tests and the withdrawal of all foreign troops back to their national boundaries.

Even without this perspective, there is no certainty that any gains whatsoever will accrue from the Eisenhower-Khrushchev visits. There is, however, some possibility that at least small advances in the following areas may be made toward relaxing tensions—if not toward materially improving relations between the U. S. A. and the U. S. S. R.

1. War could come through miscalculation on Mr. Khrushchev's part and the crucial area continues to be Berlin. There is ample evidence to indicate that he is not being adequately informed

Continued on next page ▸

about either the determination or the capabilities of this country. Conceivably during his visit he could be persuaded that the American people are in dead earnest about Berlin. A major objective in bringing the Soviet leader here, as one qualified observer points out, has been "to convince him that on the issue of West Berlin and the freedom of its people there is not only power but the willingness on the part of the American people to use it rather than surrender." And nothing dare be allowed to impair the unity of the Atlantic community.

Armaments Limitation

2. If Mr. Khrushchev is a victim of his own nation's propaganda machine, which may be partly true, he might think as many Russians give evidence of thinking in their oft-reiterated remark to visiting Americans: "We Soviet people want peace. Why do you Americans want war?" Might there be a way of demonstrating to the Soviet Premier that Americans are dedicated to peace, but never to peace at any price or to peace without justice?

3. The Department of State apparently has some hope that something may be done during the exchange of visits to break the deadlock and make some advance on the intricate but central issue of armaments limitation. One aspect of this issue would be a careful re-examination of the question of cessation or limitation of nuclear tests, aiming at another serious try to establish an effective international inspection system.

4. It is conceivable that Mr. Khrushchev's image of the United States might be altered in the direction of accuracy while he is in our country.

To judge by his speeches, he sees the United States as a country of wealth with distribution gravely unequal to the great disadvantage of the working people; he admires the vast economic system here but claims it is unfair to the average citizen and on the whole highly inefficient, and he calculates in terms of the stupendous and rapid advance that the Soviet Union has made during the forty years of its existence; "freedom in the capitalist countries exists only for those who have money and, consequently, power."

The distorted image of America held by the Soviet leader includes many other facets such as housing, armaments, scientific training and prosperity.

5. Mr. Khrushchev is probably more liberal than any Soviet politician who might succeed him. It is possible that he might be encouraged to extend his experiments of allowing a little more diversity of opinion and action among the Soviet people and in the Communist-controlled countries. In this connection, effort might be made to develop more cultural interchange between the U. S. S. R. and the United States, as Mr. Nixon insistently suggested on his trip.

Soviet leaders seem to agree that their people do not know enough about other people, and they might be persuaded to implement more fully the Lacey-Zaroubin negotiations on cultural exchange (now nearly two years old) and to enlarge on their own carefully planned but strictly limited programs in this area.

6. Perhaps most important of all is that neither the United States nor the Soviet Union wishes a situation to occur that might bring them to a point of no return. A way of retreat, without loss of prestige, needs to be available for each side. There may be a way to keep an intolerable situation from developing, and such a way may be found through talks and increased contacts. At the very least the talks may provide an outlet for pent-up tensions and even open new approaches to problems such as Berlin that are constantly on the verge of, if not actually in, crisis.

We may not know soon whether any progress whatever will be made on these or other areas of discussion. In any event it has been made plain by the President that there will be no negotiations during the visits, only frank conversation. We shall have to wait to see if any constructive negotiation may be stimulated. Meanwhile, the American people need to be sharply reminded of several factors. The first is the serious hazard we face because of this venture into personal diplomacy, namely, that we may let ourselves imagine that as an outcome of the Eisenhower-Khrushchev talks everything is going to be all right in the world, and that therefore both our allies and we can relax our efforts to maintain adequate military strength for deterrent purposes. Manifestly such a move would be defeatist.

Secondly, we must realize that nothing has happened in planning the exchange of visits to indicate that there has been any major revision of American foreign policy. The foundation of our policy continues to be the security of the nation and its citizens, together with the preservation of the open society and the values therein cherished.

Valuable Approaches

Thirdly, we must learn to avoid the naïveté that can talk about a "peace scare" when the stock market fluctuates, even though that fluctuation is only a technical adjustment, long expected, for which the announcement of the Khrushchev visit may have been an immediate cause although more probably only an excuse. Finally, we need to recall that the high expectations for the summit meeting of 1955, when unfulfilled, resulted in a negative psychological backwash that sowed the seeds of mistrust in the diplomatic process itself.

On balance, we can conclude that the U. S. Government has recognized the risks inherent in the Khrushchev-Eisenhower visits but deemed them worth taking. If we believe, as the Christian must, that the future is still open, though not wide open, we should support an honest effort made to unearth new and perhaps valuable approaches to circumvent the U. S. A.-U. S. S. R. impasse. Should any relaxation of tension take place, there is a possibility over a period of years of improving relations between the two powers. But whatever happens this month in the exchange of visits, the way ahead will remain tortuous. We may have realistic hope about the Eisenhower-Khrushchev talks. But at the same time we should know that the road to a more secure, just and peaceful world goes uphill all the way.

An order blank has been mailed to every minister of the United Church of Christ indicating that the Statement of Faith is now available. It has been prepared with both gummed and plain back so that it may be attached to the inside of a hymnal cover or inserted in a Sunday bulletin or calendar. The cost is 1 cent per copy for either type. The order blank indicates that the Statement of Faith should be ordered in multiples of fifty from the office of the United Church of Christ, Room 1204A, 257 Park Avenue South, New York 10, N. Y. Dr. Elmer J. F. Arndt has prepared an interpretation of the statement to accompany each order.

What Shall We Do With Jesus?

When Pilate asked his famous question he posed a problem nineteen centuries have tried to answer. The chief priests brought their prisoner before him. The man's name was Jesus and, with the disposition of the case thus laid in his unwilling hands, the Roman procurator turned to those responsible for his dilemma. "What will ye then that I shall do unto him whom ye call the King of the Jews?" he asked.

Three Alternatives

Of course, there were not many things that Pilate could do to Jesus and, using the broadest of terms, you find that his choices were no more than three. For one thing, Pilate could ignore Jesus. He could do what Studdert-Kennedy said the people of Birmingham had done in similar circumstances:

When Jesus came to Golgotha, they
hanged him on a tree,
They drove great nails through hands
and feet, and made a Calvary;
They crowned him with a crown of
thorns, red were his wounds and deep,
For those were crude and cruel days,
and human flesh was cheap.
When Jesus came to Birmingham, they
simply passed him by,
They never hurt a hair of him
they only let him die;
For men had grown more tender, and
they would not give him pain,
They only just passed down the street,
and left him in the rain.

Sitting on his seat of judgment through that bitter hour in the long ago, Pilate could ignore Jesus—but not for much longer. That strategy had been explored already, and now its weaknesses were growing clear to everyone. Any man who so disturbed the peace of Palestine had that in him that must be given heed of one kind or another, and conscious of the restive multitude that waited for his verdict, Pilate knew his time was running out.

Ignore Jesus today? Perhaps yes. But ignore him tomorrow? No. Definitely no! After all, how could you ignore a lance that was flying toward your heart? How could you ignore a fire that was burning down your home?

In the second place, Pilate could follow Jesus. Plenty of other people seemed to have done just that. Apparently he had a goodly company of disciples up in Galilee. The common people heard him gladly. And the very vehemence of opposition by the priests revealed a power in the man that must have much truth behind it. The people who believed in him had said that he was the Messiah. They called him the Christ. They hailed him as their king. And sitting on his seat of judgment through that bitter hour in the long ago, Pilate must have known that theory did not preclude the possibility that he be numbered with the followers.

But how long do you suppose Pilate gave that possibility a dwelling place in his mind? How long do you suppose he looked with favor on the fate that would await him if he ever joined the Galilean band? From admiration to ridicule, from power to helplessness, from the throne rooms to the dungeons—for these things Pilate had no stomach, and if reason thrust the thought to consciousness, emotion quickly cast it out. Pilate could follow Jesus all right. But he knew from the start that he wouldn't.

And then there was the third choice. "What will ye then that I shall do unto him whom ye call the King of the Jews?" Pilate had asked the multitude.

It was the multitude itself that pushed the third alternative into Pilate's hands. For "they cried out again, 'Crucify him.'" Years later, an American reporter would say that the cardinal rule brought to bear upon a soldier in the field is this: "If you can't eat it, drink it, or carry it with you, bury it!"

That was how matters stood even in the days of Pilate. Everything must have a pigeon hole. And when you found something strange—something that would not fit into any of the common classifications—the simplest thing to do with it was to eliminate it, get rid of it, destroy it. Material objects you carried out to the dump or threw in the river or burned. But when it came to people, you threw them into a dungeon if their eccentricities were minor, or you crucified them if they had grown too troublesome for a dungeon.

ROY PEARSON

Dr. Pearson is dean of Andover Newton Theological School in Newton Centre, Mass.

It is not surprising that the crowd's suggestion had a strong appeal to Pilate. When a mosquito bites your arm, you slap the mosquito: you kill it. To Pilate Jesus was a mosquito whose bite had grown exceptionally irksome, and when at last he had to act he chose the third alternative. He gave the order that the trouble-maker should be crucified.

Our Decision

And what about ourselves? What shall we do with Jesus?

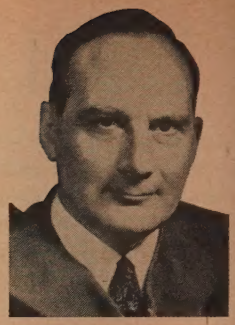
Shall we continue to ignore him as so often we have done? Shall we pretend he does not matter? Shall we make believe he does not count? Shall we let ourselves become preoccupied with being "realistic," with trusting nothing that cannot be seen and heard and touched, with worshiping only the powerful and bowing down to nothing but the loud and the big? Shall we let ourselves become preoccupied with being realistic—until at last our realism leads us into doom and we find that the Christ whom we have been ignoring simply cannot be ignored?

Or shall we crucify Jesus? "Inasmuch as ye have done it unto one of the least of these my brethren," he said, "ye have done it unto me," and treating other people like things, shall we crush the thorny crown of callousness upon the head of him we name as Lord? Giving comfort the place of highest honor in our lives, shall we drive the nails of hatred through the hands of him who beckons us toward higher heights than we have cared to climb?

Or shall we follow Jesus? Shall we do what Pilate did not have the will to do—nor Caiaphas nor Annas? Shall we hear his gospel fresh and clean again, as once it was when first it issued from his lips of old? Shall we listen to it as if we had never heard of it before? And hearing, shall we heed? Shall we become in sober fact what we have often longed to be but failed to be? Being Christians, shall we be Christlike?

Shall we follow Jesus? Shall we follow him even to the cross? Shall we follow him to life triumphant, life eternal, life that cannot be assailed because it is the life that God intended and supports and maintains?

HENRY P. VAN DUSEN



"The Holy Spirit has always been troublesome to church officialdom because it has seemed to be unruly, unpredictable, radical."

The Holy Spir

"He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races."

Statement of Faith

IN THIS article from its new Statement of Faith, the United Church of Christ appears to have committed itself to one particular interpretation of the Holy Spirit, an interpretation moreover that historically stands over against both of the streams of Christian conviction that have merged to give the United Church the fullness of its faith.

Striking Contrast

More than that, by implication rather than by explicit assertion, and quite possibly almost inadvertently, it has disregarded if not disavowed the most distinctive and dynamic element in the understanding of the Holy Spirit in its own heritage.

The inadequacy of this statement regarding the Holy Spirit is a twofold one. It is an inadequacy of omission and of commission—in what it leaves out and in what it affirms.

"He bestows upon us his Holy Spirit." The economy, not to say parsimony, of phraseology in this declaration stands in striking contrast to the preceding paragraphs of the Statement of Faith in which the parallel affirmations regarding God and Jesus Christ are spelled out with some fullness. The result is to leave the believer in almost total uncertainty as to who or what the Holy Spirit is and does.

This deficiency in the United Church statement is not without its historic precedent; but it is doubtful whether it is a precedent with which the new church would wish to be identified. It is a commonplace of the history of Christian thought that the church of the early centuries was strikingly sparing in its creedal statements concerning the Holy Spirit, partly doubtless because of the great variety of views as to who or what the Holy Spirit is and does, but partly also because the Church Fathers and theologians were so preoccupied with defining and establishing the dogma of Christ that consideration in creedal discussions of the meaning and role of the Holy Spirit was minimal.

As the foremost authority on the Holy Spirit in that period summarizes the history: "In the earliest age of the church comparatively little attention was paid to the doctrine of the Holy Spirit. It was thrown into the background by the paramount importance of the doctrine of the person of Christ."[1]

But there was another deeper and more significant reason for this neglect of the Holy Spirit in the church's thought. It was partly if not mainly because experience of the Holy Spirit, which had been the living center of th earliest Christian faith, had by no faded into inconsequence. Silence on th Holy Spirit in the church's creed reflect absence of the Holy Spirit from Chris tians' experience. As Dr. Ernest F Scott has pointed out: "It is noteworth that in the subsequent period, when th ecclesiastical idea had begun to over shadow all Christian thought, the belie in the Spirit tended to disappear, or t have a merely formal value. . . . Th Spirit had meaning only so long as i acted directly on men as *individuals* and when they could not receive it ex cept *through the church* and its ordi nances they lost the feeling of it reality."[2]

Considerable Detail

In any event, the assertion of th Apostles' Creed, "I believe in . . . th Holy Spirit," without explanation o elaboration, was repeated right dow through the Council of Nicaea in 325 although by then the church's unde standing of God the Father and Jesu Christ his son had been expounded i considerable detail.

Sometime between Nicaea in 325 an the Council of Constantinople in 381 when the Niceno-Constantinopolita Creed was published in definitive form the church "got around" to conside what it understood by the Holy Spiri The result was the identification of th Holy Spirit in the creedal declaratio that still is authoritative throughout th larger part of Christendom by these d

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Dr. Van Dusen is president of Union Theological Seminary in New York City. Photo by courtesy of the seminary.

[1]H. B. Swete, *On the Early History of the Doctrine of the Holy Spirit*, p. 5.

[2]E. F. Scott, *The Spirit in the New Testament*, pp. 125-126.

[3]H. P. Van Dusen, *Spirit, Son and Father*, chapters 3, 4 and 8.

One who rejoices in the coming to birth of the United Church of Christ, who considers it one of the four most significant achievements of church union in Christian history and who, moreover, feels closer kinship with this church in its dual (Reformed-Congregational) heritage than with his own accidental denominational affiliation, must hesitate before raising any question that might seem to suggest a shadow on this great accomplishment.

In my case, that hesitancy is increased by the knowledge that a number of my close friends and colleagues had important parts in drafting the statement. However, there is at least one inadequacy that seems to me so flagrant and so lamentable in its implications as to require scrutiny. And if a query is to be raised, perhaps it comes most appropriately from one who is in the deepest spiritual sympathy with the United Church. Moreover, the church's great tradition of loyalty to truth at all costs encourages a friend to voice his misgivings. H.P.V.D.

nd the United Church

scriptive phrases: "The Holy Spirit, the Lord, the life-giver, which proceedeth from the Father (the Western Church insisted upon the addition 'and from the Son'), which with the Father and the Son is worshiped and glorified, which spake through the prophets." These phrases, unlike many others in the classic creeds, are soundly scriptural. While they do not exhaust Scripture's understanding of the Holy Spirit, they are all drawn directly from the Bible.

Historic Creed

Two features of this description of the Holy Spirit—again one of affirmation and the other of silence—would seem to have direct bearing upon and special meaning for the United Church. On the one hand, not one of the five identifications of the Holy Spirit in the Niceno-Constantinopolitan Creed—all of them, as we have just said, based upon the witness of Scripture—is mentioned in the United Church's Statement of Faith. On the other hand, the historic creed makes no reference whatever to the only function of the Holy Spirit recognized by the United Church, namely its linkage with the church. This points to the second misgiving that must be urged with respect to the latter's statement, to which we shall turn in a moment.

The stark frugality of the United Church's description of the Holy Spirit dates its comprehension of this element in Christian faith in the pre-creedal centuries. More than that, it inevitably suggests the explanation that, as with the reticence of the church regarding the Holy Spirit in the post-Apostolic period, silence in the creed on the meaning of the Holy Spirit for the Christian life signifies absence of the apprehension of the Holy Spirit in the experience of the church. If that is so, it can hardly be considered a promising augury for a new church just launching forth on its mission to mankind. The augury is the more disturbing when one recalls the great tradition of Christian truth regarding the Holy Spirit of which that church is trustee.

When a member of the United Church is asked, "What is the significance of the Holy Spirit? What does the Holy Spirit do?" if he is loyal to his church's Statement of Faith, he will reply unhesitatingly, "The Holy Spirit creates and renews the church." Since the Statement of Faith tells him nothing else that the Holy Spirit may be expected to accomplish (the other phrases of the paragraph, "binding in covenant faithful people of all ages, tongues, and races," being an extension of the declaration on the church), the United Church member is likely to assume that *relationship to the church* exhausts the meaning and activity of the Holy Spirit. Indeed, what else can he suppose in view of the statement's silence on any other significance or agency of the Holy Spirit?

To be sure, the United Church member is not likely to be aware of the corollary, but his church has thereby committed him to a view of the Holy Spirit that has been espoused by another great tradition in Christendom but by neither of the two streams of Christian tradition of which he is heir. More than that, by implication and by silence it has disavowed the convictions regarding the Holy Spirit that have been cherished as determinative in the two traditions of its ancestry. In Christian theology there have been three main alternative views of the Holy Spirit—the Catholic, the Reformed and the Radical Protestant. The issue is a threefold one: the relation of the Holy Spirit (a) to the church, (b) to Scripture, (c) to the individual.

Personal Religion

Throughout the Bible, the Holy Spirit is prevailingly the principle of personal religion.[3] The Holy Spirit is "God-near" and "God-at-work." The Holy Spirit bestows upon the individual additional resources of all kinds—physical endurance, intellectual illumination, moral integrity, knowledge of and fellowship with God. The Holy Spirit is "the Lord, the life-giver."

This stress upon the gifts of the Spirit to individuals one by one is predominant not only in the Old Testament where the Spirit speaks to and through the prophets and saints and sages, but no less throughout the New Testament. Even in the *Book of Acts* where inevitably special emphasis falls on the relation of the church to the Holy Spirit—inevitably since *Acts* is primarily a chronicle of what took place within the

(Continued on page 31)

PORTRAIT OF THE MONTH

RALPH C. ABELE

Daughter Hulda and Lindenwood College's president congratulate Lydia Niebuhr (center) *on receipt of degree.*

One who heard . . . was a woman named Lydia . . . who was a worshiper of God. The Lord opened her heart to give heed to what was said by Paul. (Acts 16:14)

LYDIA HOSTO NIEBUHR'S only daughter, a lifelong teacher who died this spring, had written: "It is indeed a teacher's chief function to effect for his pupils some usable simplification of the great mass of mankind's experience."[1]

Individual Saintliness

Her elder son, when he was still a 27-year-old bachelor preacher in a small church in Detroit, and she, his widowed mother, was keeping house for him, wrote in his diary: "We had a great Easter service today. Mother made the chapel look very pretty, working with a committee of young women. It takes real work to decorate a little place and make it really inviting."[2]

Her younger son, also a preacher turned theological teacher and author, has written: "Unless the Infinite is represented in finite form, unless the Word becomes flesh over and over again, unless the risen Christ manifests himself in the visible forms of individual saintliness and communal authority, there is no human relation to the Infinite Transcendent."[3]

In the parish records of Immanuel United Church of Christ at Wright City, Mo., and St. John's United Church of Christ at Lincoln, Ill., are to be found the baptismal and confirmation entries of Clara Augusta Hulda Niebuhr, Paul Carl Reinhold Niebuhr and Helmut Richard Niebuhr, the daughter and sons of Gustave Henry Frederick Niebuhr and his wife, Lydia Hosto Niebuhr. Each of them became a renowned teacher in a theological seminary reputed for good scholarship. But that is not too strange. "Seminary" means seed-bed, and the world's most famous seed-bed of dedicated souls is the Christian home, especially one presided over by parents with discerning minds supported by abundant physical vitality. The Niebuhr household was a seminary where a child acquired a "usable simplification of the great mass of mankind's experience" and where he was under the nurture of "visible forms of individual saintliness and communal authority."

Lydia Hosto Niebuhr was born December 25, 1869, at Breese, Ill. She was confirmed on April 1, 1883—one of a class of nineteen children—by her father, who was then (1877-1884) pastor of St. John's Church, Maeystown, Ill. The Rev. Edward Jacob Hosto had come to the United States from Germany as a young man and in 1860 was ordained in the Christian ministry. It was while he was a mission pastor at Mt. Shasta, Calif., that his daughter Lydia, on May 8, 1887, married Gustave Niebuhr, himself a young pastor 24 years old stationed at San Francisco.

Mrs. Niebuhr had been a pastor's wife somewhat more than four years when the family moved to the parsonage of Immanuel Church at Wright City, Mo., where Reinhold was born on June 21, 1892, and H. Richard, the youngest of the four children, on September 3, 1894. (Walter, a third son, died.) St. John's Church at St. Charles, Mo., became in 1895 the next field of work. Here Pastor Niebuhr's interests beyond the care of the congregation included membership on and some traveling for the board of directors of the Evangelical Emmaus Home in that city, a benevolent institution sponsored by the Evangelical Synod of North America, to which Father Niebuhr belonged.

In 1902 he became superintendent and chaplain of what is now called the Abraham Lincoln Memorial Hospital

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Dr. Abele is pastor of Holy Ghost Church (E and R), St. Louis, Mo. He was assistant to Dr. Reinhold Niebuhr when the latter was pastor of Bethel Church, Detroit, Mich., in 1927 and 1928. Photos by courtesy of Mrs. Niebuhr.

(1) *Greatness Passing By*, by Hulda Niebuhr, p. xiv. (2) *Leaves From the Notebook of a Tamed Cynic*, by Reinhold Niebuhr. (3) *The Purpose of the Church and Its Ministry*, by H. Richard Niebuhr.

"A Woman named Lydia ..."

Sea shells and fern blueprints—two of Mrs. Niebuhr's hobbies—fascinate neighborhood children.

at Lincoln, Ill. Here he helped train deaconesses for service in foreign mission fields. His ministry at the Lincoln Hospital was ended by sudden death from acute diabetes in 1913 when he was 50 years of age. For four of his eleven years at Lincoln he had been president of the North Illinois District of the Evangelical Synod.

Lydia Hosto Niebuhr, the mother of Walter and Hulda, Reinhold and H. Richard, has been a widow for forty-six of her almost ninety years. There were the Detroit years. In 1915 when he was 23 and his mother a widow of 46, Reinhold Niebuhr became pastor of Bethel Church. What a providential "break" for the young, study-minded minister and for the expectant congregation that Mother Niebuhr was prepared to become the keeper of the household and a quiet, understanding worker in the small, struggling church. If there is anything that a minister needs in his personal life, it is the stability of a well-regulated home, deep-running empathy in his central concerns, emotional security that finds expression in gaiety and good humor, as well as filial or marital trust. She gave him that and much more.

If there is anything more than another that the people of a congregation long for from the woman of the parsonage, it is firm and quiet strength devoid of ostentation, assurance of understanding, a capacity to see and to help do what most needs doing, be it ever so simple, ever so hard. Mrs. Niebuhr gave the people of Bethel that. Call at the parsonage and be greeted by this gracious little woman, sit at the table she has laid, partake of the food she has prepared, participate in the animated conversation in which ideas and the interpretation of events are as inevitable as the salt in the soup. Go to the church, observe her as a teacher in the church school standing before a class of twenty-five or thirty women, humbly explaining, questioning, encouraging discussion; observe how, on the way out or the way in, she hands cut-outs or perhaps a magazine article to this or that teacher of children.

Gracious Hostess

At the tag end of Sunday, after the young people's early evening meeting, troop with them over to the parsonage several blocks away, let her draw you into some group games including charades, where her son—if he hasn't taken a night train to fill a speaking appointment at some distant place—is likely to engage in considerable clowning. Here was good fun, kidding, ribbing and laughter; and no one entered into it with more gusto and enjoyment than the hostess.

Many a time one man's heart danced to hear her rippling laughter. On any day one might see her with flowers or fruit on the way to the hospital or a home to see the sick or just to make a friendly call.

In 1928 Reinhold Niebuhr left Bethel in Detroit to take a chair on the faculty of Union Theological Seminary in New York City. By 1931 he had gone the way of most flesh and married.

In 1930 Hulda Niebuhr became the associate director of religious education at Madison Avenue Presbyterian Church, also in New York City, and her mother, in addition to other church activities, became a teacher of junior-high girls in the church school at Madison Avenue. Most of her pupils were from the overcrowded homes on the East Side, and some of the most important lessons of their young lives were learned in the Niebuhr mother-and-daughter apartment. Sunday luncheons, which the girls helped prepare and serve, occasional slumber parties, hobby sessions were all a part of the "curriculum," which, for all the girls knew, might have been the medical name of a very thrilling contagion!

Mother Niebuhr cultivated a special hobby of her own in those days: the taking and showing of moving pictures —documentaries of a kind. "Nature's Round" was the name of one. It depicted "moods" of nature and the activities of children in the four seasons. Another, "Our Helpers," showed the milkman, postman, fireman, street cleaners and others on the job. There were usually children's songs and

Continued on next page ▸

The Niebuhr family in Illinois with hospital staff are (l. to r. in front row) *the senior Niebuhrs, a nurse, Richard, Reinhold, Walter, Hulda* (behind Walter).

prayers along with interesting pictures.

Those were the pre-TV days and news got around about these "features." The producer and projector of them traveled about the great city responding to requests for showings before children's groups. "Madison Avenue" has a special meaning in the business world, not altogether complimentary to a "Christian" civilization. But for fifteen years, beginning in 1930, Lydia Hosto Niebuhr did her quiet, persistent part in making "Madison Avenue" memorable in lives inclined toward the Lord Jesus Christ through the church.

Outreaching Friend

Thirteen years in Detroit, fifteen years in New York City with little abatement of activity and none at all of creative relationships as a teacher and outreaching friend. The third scene in the drama of Lydia Niebuhr's latter years is laid in Chicago, more particularly at McCormick Theological Seminary, where Dr. Hulda Niebuhr was called to be associate professor of Christian education in 1946.

Chalmers Place at 2330 North Halstead Street, where the buildings of the seminary are set, is on an island of quietude in a sea where tides of humanity ebb and flow, where breakers sometimes roar, where restless waves constantly murmur. On that island are situated the faculty members' homes as well as the seminary's buildings.

For the past thirteen years the "island" apartment of the Niebuhrs was again all home, partly "study," partly hobby workshop and always a rendezvous for children and students. Into that home came neighbors and friends from near and far; out of Miss Niebuhr's study came books, magazine articles and meaty, life-related lectures. In the workshop at varied hours was white-haired Mother Niebuhr, whose deft fingers could scarcely keep up with their manager's lively imagination.

Was it shells of many sizes, shapes and varying colors to be arranged in decorative patterns? Was it a collection of ferns or flowers or insects waiting for further appreciation by blueprinting? Was it a box of broken bits of colored and opalescent glass needing only a creator to give them new meaning? And a new creation they did become! (How good, so to adore Him who said, "Behold, I make all things new!")

Those new creations took the form of medallions, the pieces of glass carefully leaded with a soldering iron in the shape, it may be, of a miniature fruit basket or perchance a Gothic composition bearing Christian symbols. Then she gave them to friends and there were never enough to go around. Children and students came to admire, then stayed or returned later to learn this absorbing skill.

When a lively, loving little old lady and eager, lively children get together, something is bound to start cooking—not always something to eat, either! So it was that the "island" for the past several years became the scene of two annual parades—one in the spring titled "Everything on Wheels" and one in the fall, "Lighthouse Parade." Who could have organized these parades and had such barrels of fun preparing the parts? Who indeed but Niebuhr and Children Incorporated, Unlimited! Space fails for an adequate description of the parades. Imagine them: a student band solemn professors and spouses in cavorting moods, floats, waving flags and pennants, costumed children, gaily decorated tricycles and baby carriages—and a picnic supper afterwards on the green!

Add it all up, from 1869 on, and is it any wonder that in the fall of 1953 Lindenwood College at St. Charles, Mo. bade Lydia Hosto Niebuhr and daughter Dr. Hulda come for the Founders Day Program—the former to receive the honorary degree of Doctor of Humanities and the latter to be the speaker of the day? Dr. Hulda chose to speak on "Spiritual progenitors." Faculty and friends knew on that seventeenth day of October, and we know now, that here again was "greatness passing by"—although the honored women would gainsay it.

Spiritual Progenitor

Dr. Hulda Niebuhr died suddenly in April of this year at McCormick Seminary. It was her intention to retire at the end of the current academic year. Many a youngster, many a student will in the years ahead when the going is rough and the devil demands his due find the inner reserves to struggle through and will say gratefully of Dr. Hulda, "She is one of my spiritual progenitors," and of Dr. Lydia Niebuhr "She is also my mother. She nurtured the best in me."

Mother Niebuhr is now making her home with her youngest son, the Rev. Dr. H. Richard Niebuhr, who is Sterling professor of theology and Christian ethics at Yale University Divinity School, New Haven, Conn.

Soon the days of her years among us will number fourscore and ten. In their span have been toil and trouble a-plenty. But God satisfied her with his steadfast love in the morning and in the heat of the day even as he does now in the evening. In a sad and uneasy world where so much goes wrong, there are some things still that come just right. Among them are Christmas and the birthday of Lydia Hosto Niebuhr. In Advent we sing the prayer, "O come, O come, Emmanuel." Well, look at her life and be assured again that he did come and does come still.

AN EDITORIAL

Mr. Khrushchev:
Permit us to introduce . . .

WHEN top public officials and others have been asked what they would ike Premier Nikita Khrushchev to see while here in the United States, their spontaneous answers have invariably begun and ended with mention of our ndustrial plants, our military bases, our agricultural resources, our housing developments—the material aspects of American power and greatness.

It has been noteworthy that meager if any reference has been made to our colleges and universities, our art galleries, our churches and synagogues!

This melancholy commentary would seem to confirm what we are being told today on high authority: that ours is becoming a totally secularized society—one in which the central and supreme objectives of common aspiration are the means of gaining a living, the possession of power, the exploitation of the ingenuities of science and the piling up of the apparatus of a technological society.

But because man's experience during the last several decades lends little encouragement to those who hope for personal happiness, world peace or for genuine progress along any lines through major dependence on secular instrumentalities alone, we herewith make bold to call Premier Khrushchev's attention—and that of our public officials—to another and even greater source of American power and vitality.

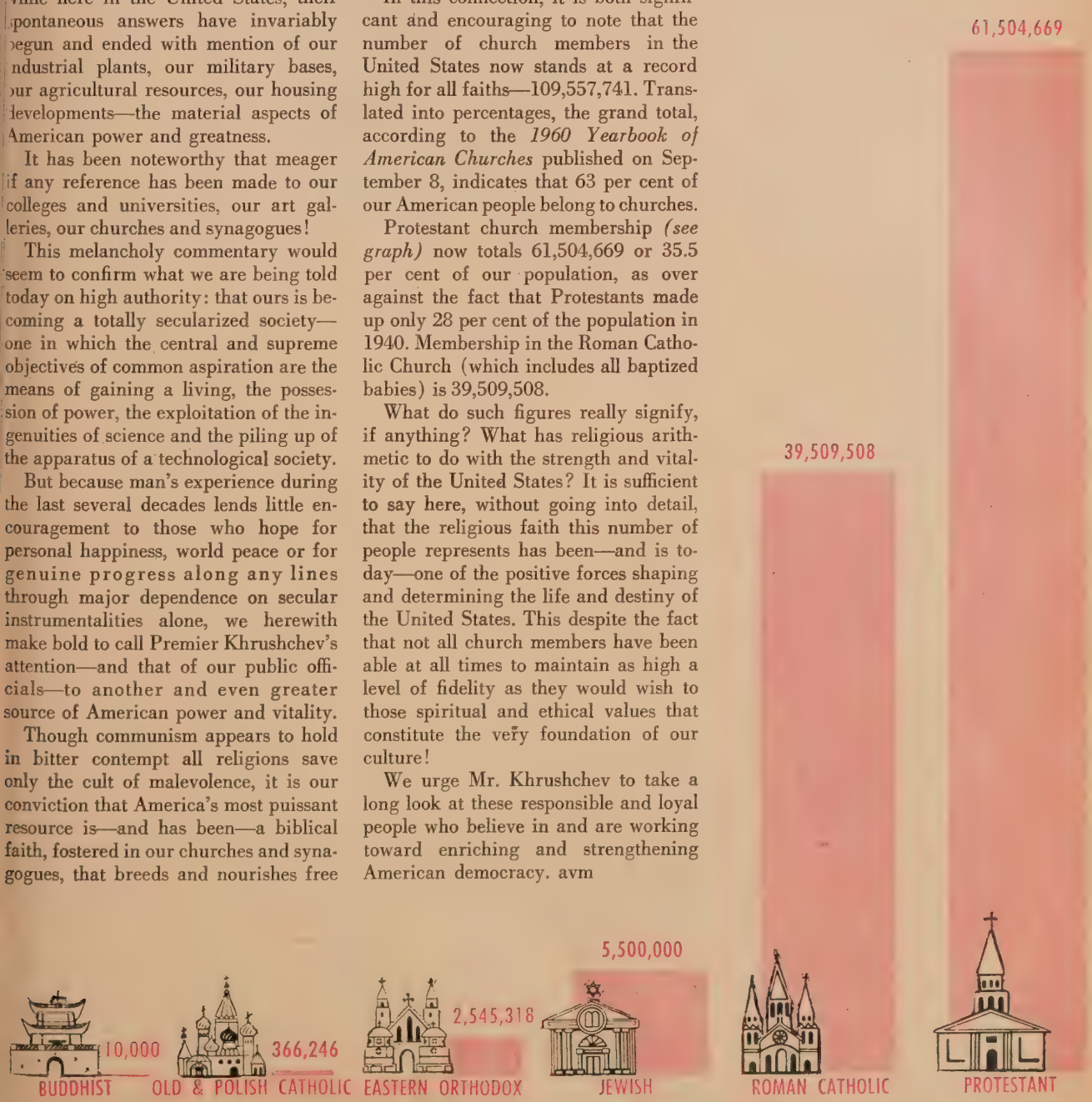
Though communism appears to hold in bitter contempt all religions save only the cult of malevolence, it is our conviction that America's most puissant resource is—and has been—a biblical faith, fostered in our churches and synagogues, that breeds and nourishes free men in a free society who discover the truth that frees and seek to implement that truth for the common good.

In this connection, it is both significant and encouraging to note that the number of church members in the United States now stands at a record high for all faiths—109,557,741. Translated into percentages, the grand total, according to the *1960 Yearbook of American Churches* published on September 8, indicates that 63 per cent of our American people belong to churches.

Protestant church membership *(see graph)* now totals 61,504,669 or 35.5 per cent of our population, as over against the fact that Protestants made up only 28 per cent of the population in 1940. Membership in the Roman Catholic Church (which includes all baptized babies) is 39,509,508.

What do such figures really signify, if anything? What has religious arithmetic to do with the strength and vitality of the United States? It is sufficient to say here, without going into detail, that the religious faith this number of people represents has been—and is today—one of the positive forces shaping and determining the life and destiny of the United States. This despite the fact that not all church members have been able at all times to maintain as high a level of fidelity as they would wish to those spiritual and ethical values that constitute the very foundation of our culture!

We urge Mr. Khrushchev to take a long look at these responsible and loyal people who believe in and are working toward enriching and strengthening American democracy. avm



Total United States Church Membership: 109,557,741

WOMEN TO EMBARK ON SPECI

TWENTY-THREE Congregational Christian women from across the United States, a representative of the Women's Guild of the Evangelical and Reformed Church and a woman leader of the United Church of Canada are hoping to increase understanding among Christian women of two continents through participation in a special Fellowship Tour of Europe this fall.

Intensive Orientation

The study and fellowship experiment is the second of its kind sponsored by the National Fellowship of Congregational Christian Women in the United States in response to the invitation from the Women's Fellowship of the International Congregational Council. The tour begins on September 21 with a day and a half of intensive orientation in New York City.

The first Fellowship Tour, held in the fall of 1956, sought to represent the Congregational Christian women of the United States. But this second venture is unusual in its insistence that the final group selected be not only interracial and intercultural but represent all sections of the nation, including Hawaii, through women deeply interested and involved in the work of the Congregational Christian churches. State conferences and conventions in some instances have chosen their representatives and are paying expenses. Prerequisite for all tour members is active involvement with the denomination either on local, association or state levels. All must be "vouched for" by a minister and/or conference superintendent and by the state president of the Women's Fellowship.

Leader Mrs. Mary Ann Williams.

"This is a tour to interpret American church life and to learn about European church life. It is to be an unspoken symbol to the rest of the world of the real unity that we believe is inherent in the family of God," states Lillian S. Gregory, executive secretary of the National Women's Fellowship.

Two or three European women representing the Women's Fellowship of the International Congregational Council will join the group in London for the remainder of the tour. Mrs. Mary Ann Williams of Lake Worth, Fla., who led the 1956 European tour, will lead this year's group. She has the distinction of having been both the first president of the National Women's Fellowship and the first president of the Women's Fellowship of the International Congregational Council. She relinquished the latter gavel only last year to Mrs. Maynard Davies of New South Wales, Australia, at the Hartford, Conn., assembly of the International Congregational Council.

During the orientation period in New

E and R Lay Workshop Meets at Elmhurst College

TWELVE teams of local leaders, representing as many Evangelical and Reformed churches over the nation, delved into new creative ways in which they might clarify and even transform work of their individual churches at a recent pilot experiment at Elmhurst College in Illinois.

Team Work

The experiment, called a team workshop, was conducted on the principle that a team from each congregation consisting of four or five leaders in the areas of children's, youth and adult work plus the church-school superintendent, Christian education director and/or pastor is the best unit for attempting "group relations work within a local church." A single person from a congregation going to a conference and becoming "transformed" often is too "alone" upon his return to put what he has learned into operation.

The workshop was the first of its kind sponsored by Christian education agencies of the Evangelical and Reformed or Congregational Christian churches. The E and R Board of Christian Education and Publication arranged the fifty-eight-member gathering held for an entire week at Elmhurst College, under the leadership of Loren Walters, director of the Department of Leadership Education.

With only two ministers present, the lay-leader teams represented congregations as different as an open-country Swiss church near Berne, Minn., and 1,800-member Peace Memorial Church, Chicago, or Trinity Church, Cleveland. Through individualized, team and inter-team discussions, the men and women exchanged ideas on how to take "a ministry of intentional activity" into their home churches and what, in fact, this might mean in terms of the local congregation and community.

"Intentional activity," the Rev. Dr. Philip A. Anderson of Chicago told the teams in a series of daily discussions, involves making "your intentions and your activity a unity in your home church." The internal Christian corporateness—a characteristic of the early church—when it becomes the external world church, the *Ecclesia*, must be recovered. To Dr. Anderson, who is dean of students at Chicago Theological Seminary, this can be done through a ministry of lay people building up again a *koinonia* or close Christian fellowship.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photos by courtesy of the author.

ROPEAN FELLOWSHIP TOUR

MARY P. HARRINGTON

York and throughout the tour, emphasis will be upon fellowship among all women. This give-and-take relationship with one another comes before new friendships with their British and Continental sisters are formed. After a visit to the United Nations headquarters and conferences with leaders in New York, all will sail September 23 on the Queen Elizabeth. Daily periods of discussion will be held throughout the voyage.

Strenuous Schedule

Upon arrival in England on September 28, the group will begin a strenuous schedule of sightseeing, visiting churches and other points of interest, participating in discussion groups and being welcomed into the homes of new friends. With new-found British friends, the group will visit in the London area, in Wales, in Glasgow and Edinburgh, Scotland. They will leave on October 9 for Amsterdam, Holland, for three days of fellowship with women of the Dutch Remonstrant Brotherhood.

The next few days will then be devoted to observing facets of the international refugee problem in camps in Vienna, Linz, Salzburg and Innsbruck, Austria. Staff members of the Division of Interchurch Aid and Service to Refugees of the World Council of Churches will serve as their guides. The women, in addition, will have a day with World Council leaders in Geneva, Switzerland, before arriving October 23 in Le Chambon, France.

The Collège Cévenol and the Fellowship Center at Le Chambon, which derive support from the Congregational Christian Service Committee, have stood for freedom of thought and religion—in the tradition of the French Reformation—at the heart of a Roman Catholic country. The quiet chapel of the Fellowship Center is just large enough for the final service of worship and dedication of the tour.

An Italian extension from Le Chambon has been arranged for those desiring to take it, with various stops including one at Casa Mia, the service center in Naples aided by the Congregational Christian Service Committee. Located in a densely populated section of the city, Casa Mia offers kindergarten and elementary school classes, craft and trade classes for older children and a sports program for young men in the evening. Here Hulda Stettler, serving under the auspices of the American Board, directs the distribution of food and clothing for refugees. The main tour will proceed from Le Chambon to Paris October 26, leaving by boat-train for Cherbourg October 29 for the homeward voyage on the Queen Elizabeth.

Religious Heritage

As part of their tour "assignment" the women have been asked to share with churches at home the insights they gain in regard to European church life, their common religious heritage and other fruits of their European experience. Records show that those who participated in the 1956 tour gave more than 500 talks on their return home.

Churches are urged to invite the tour members to consider with them "lifted horizons and rededication to my church and Master."

Lay people today, he told the church teams, must "make the protest in a new form," developing new folkways of the church, as the pattern of form and protest repeats itself in this generation. To convert intentions into activity, persons need to seek like-minded persons in the church, such as the present church teams, each strengthening the other's efforts, he said.

Photo shows team from Trinity E and R Church, Cleveland, talking things over with Dr. Anderson *(right)*, following a general assembly. Members of the group are *(left to right)*: Mrs. Linda Sprague, Mrs. Sabina Buyers, Richard Sprague, Mrs. Donna Schaub and Mrs. Norma Bucey, all from Cleveland.

Trinity E and R team holds an informal discussion with Dr. Philip A. Anderson.

The teams at Elmhurst met individually with a national staff member of the Board of Christian Education and Publication, who helped them in outlining plans that might bring about "constructive modifications" in the home church's program in relation to its congregation and its community.

Staff Consultants

The Rev. Dr. David S. Noss, professor of religion at Heidelberg College, Tiffin, Ohio, led the teams in Bible study.

Staff consultants in addition to Mr. Walters were Irene Balliet, field-work coordinator; the Rev. Dr. Robert E. Koenig, director of curriculum; the Rev. Melvin F. Ludwig, editor, leadership materials; the Rev. William E. Wimer, director of adult work and family life; and Leona Poppe, field worker, all of the Board of Christian Education and Publication of the E and R Church.

The Ozarks in Transition

HENRY J. DAMM

A REMARKABLE change has taken place in the Missouri Ozarks. The "hillbilly" is no more. He has passed into history.

To be sure, not all the problems of isolated living in these unproductive hills have been solved, but unbelievable improvements have been made, especially in the last few years. It is with satisfaction that we can say that the Evangelical and Reformed Church has had a share in this rapid change, at least in those areas where its Board of National Missions has been at work.

Patient Work

Much of this change is the result of the persistent and patient work of the Rev. Vincent W. Bucher, who in August completed twenty-five years of service at Shannondale—the church and community center in Gladden, Mo., maintained by the E and R Church.

For many years Mr. Bucher was an itinerant preacher, making the rounds to little one-room houses, fording the creeks, working by a coal-oil lamp, gathering small groups in the "hollers." At the same time he was also working constantly with government groups, school boards, foresters and county agents in an effort to help change the order of things. Through hard trial-and-error experimentation, project after project has been undertaken to find ways of improving the living conditions of the people in the area.

Today, modern highways are replacing many of the old mountain trails, buses transport the children to and from modern schools and power lines reach most homes, making lighting, radio, television, modern plumbing, water systems available to families in the region for the first time. Young people attend high school and college, adults commute to distant places for part-time employment to supplement the meager incomes from farms. Vacationers from the cities are coming in increasing numbers to spend week ends in the beautiful mountains. Contacts with the rest of the nation and other parts of the world have brought with them modern dress and modern ideas on up-to-date living. Even the Ozarkian idioms are rarely heard today. When a work-camp group from a St. Louis church visited Shannondale on a recent week end, the writer could not distinguish their speech from that of the boys and girls of the Ozarks.

Highway sign invites passers-by to participate in the Shannondale church and community center.

The Shannondale church and community center in central Missouri has been changing and growing, too. Where church services once were informal and highly emotional, we saw a most dignified worship service conducted one Sunday morning. The hymnal of the E and R Church is in general use now, having replaced the older gospel hymnals with their rhythmic, emotional melodies.

A highway sign *(see photo)* indicates that Shannondale is supported by the United Church of Christ and the congregation itself is no longer hesitant about acknowledging its affiliation, whereas only a few years ago it was felt that such connections would be restrictive. In fact, many of the church members today seem to be quite proud that they are numbered among the people of the United Church of Christ, and they expressed their gratitude for the fellowship and concern on the part of the denomination. Many so-called community churches, without regular pastoral leadership, remain in the hills to testify to the conditions of a former day. But change is noticeable everywhere and especially in the church life of the Ozark people.

Varied Program

It should be added that the community house and other buildings are in the best condition and that their grounds can be compared favorably with most college campuses. This sense of orderliness and neatness is nowhere so evident as in the homes of these mountain people. Their well-kept yards and fences, contour plowing and terracing indicate a new way of life in the Ozarks. The

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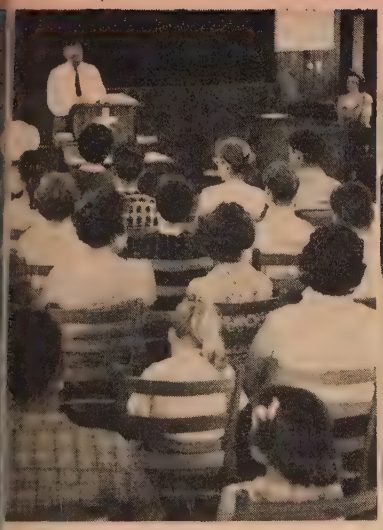
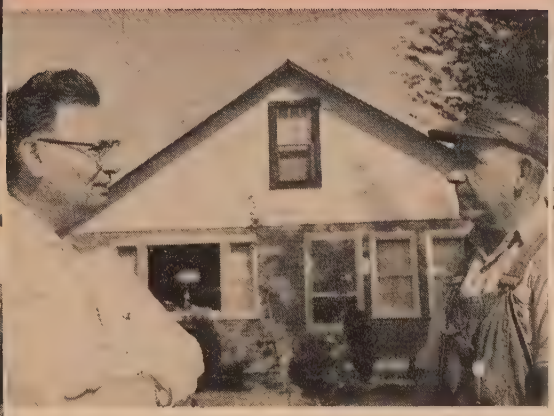
Mr. Damm is Western field secretary for the E and R Board of National Missions. Photos by Stanley H. Wilke.





Once a year men of the church prepare barbecue after Sunday service.

The author (left) chats with rural pastor Clifford Parker at his home.

Left, *the Rev. Vincent Bucher conducts worship.*

mission's wide and varied program of social and economic improvement, of personal counseling and religious ministry is increasingly effective and is reaching more and more people.

About fifty miles to the northeast of Shannondale, the Rev. Clifford Parker, a farmer and miner by trade, is completing sixteen years as pastor of a small flock. This church, among many smaller congregations that met in one-room schools in the "hollers," was for a number of years served by the veteran minister, the Rev. Zenith F. Yount, who now lives in retirement in Marquand, Mo.

Genuine Feeling

We were privileged to worship with this group on a Saturday night. Although much more informal than that at Shannondale, the service was nevertheless dignified and characterized by a genuine feeling of sincerity. Although the old gospel hymns prevailed and personal testimonies were a part of the service, there was none of the emotionalism of former years. Mr. Parker told us that, since a pianist was not always available, "we just do-re-mi and take right off." And we may add that the singing was spirited and meaningful.

In Bixby, as in Shannondale, the people had just rebuilt their small one-room church building. It was spotlessly clean —inside and out—and also had new electric light fixtures. Here, too, the people expressed gratitude for the encouragement and support they have received from the E and R Church. They were appreciative for guidance concerning more formal and efficient organization leading to a closer fellowship with the denomination and for the assurance that assistance will be extended to meet the new day. The names of former home mission leaders such as J. J. Braun, H. R. Gebhardt, Paul A. Wobus, Zenith Yount and others of our fellowship brought smiles of recognition.

It should be noted here that the discovery of a very promising iron deposit in the area is attracting many new residents. A sum of several million dollars is being invested by promoters and by a major railroad.

But two problems indicate that the church must continue its program of assistance to the people of the Ozarks for some years to come. One is their economic insecurity. The land will not support the people. The present population represents about five people per square mile and only the few small valleys lend themselves to farming. There is no industry nearby. Yet these hills are "home" to many scattered people and someone will probably always live in the area. They cannot be deserted by the church!

The second problem concerns the sparsity of population and its isolation. The Timber School, which was built recently not far from Shannondale on fifteen acres donated by the E and R Board of National Missions, serves an area of 100 square miles, yet there are only sixty-three children enrolled. At Bixby the population is probably less. Therefore, unless mining and industry move into the area, larger congregations cannot be anticipated.

Real Share

Yet here are people—good people—and they are at home. They love their homes and their hills. They are making progress in every way and the church has had a real share in this progress. Increasingly, while the people themselves are being encouraged to assume responsibility in leadership and stewardship, the denomination must stand by them, even if it is a situation of limited opportunity with a limited program. If modern suburbs give the church an opportunity to "go where the people go," the Ozarks are certainly an area where the church must "stay where the people stay."

50,000 Attend United Church Camps

EDWARD L. SCHLINGMAN

A CHURCH camp can exert more Christian influence upon a young person in one week than exposure to a church-school class for one hour a week can exercise in a year." Interestingly enough, this statement comes from the pen of a well-known writer of articles syndicated in daily newspapers. He is a person of proven Christian convictions and an active churchman.

Christian Environment

His comment was not intended as a reflection on the worth of the church school. He used this latter institution, rather, as a yardstick to press home his conviction concerning the worth of the experience young people have in the controlled Christian environment and under the consecrated leadership that surrounds them during their stay in camp or conference.

It is worthy of note that the summer camp and conference program is one of the largest operations among the joint activities of our new denomination. During the past summer—in the brief span of three months—approximately 50,000 E and R and CC persons have been involved in one- or two-week camp or conference periods.

More and more state conferences and local synods across the country are combining efforts in this field to present a unified program. In some instances joint committees plan and carry through completely unified programs; in others, each group has responsibility for its own program and invites participation from the other group, both in leadership and on the camper level. Common staff-training plans are being shared. During the season just past, there was a marked increase in the number of areas where the CC and E and R groups worked together in their summer programs.

This cooperation went on this summer in spite of the fact that there have been some differences of procedure in the two communions. In the Congregational Christian churches, program is projected and developed at the state-conference level, and recruitment and training of staff are completely the responsibility of each state-conference office.

In the Evangelical and Reformed Church, program is developed at the national level through the Department of Camps and Conferences of the Board of Christian Education and Publication. Age-group departments of the board are also vitally involved at specific levels of planning. The program is then interpreted to local synodical camp committees by the director of camps and conferences and through a national training program for local camp staffs.

No statistics for 1959 have as yet been compiled, but the combined figures for 1958 give some indication of what the registration records will reveal for the camping season of 1959.

Age group	*CC*	*E&R*	*Campers*	*Leaders*
Junior	46	50	7,050	1,485
Jr. High	118	60	16,222	3,003
Sr. High	108	40	9,057	1,796
College	5		467	84
Young Adult	6		381	61
Adult	9		540	59
Family	30	14	4,173	743
Workshops		4	430	50
Unclassified	8		903	175
Totals	330	168	39,223	7,456

It is estimated that there was at least a 15 per cent increase over these figures in 1959. One of the values of a program that is based on consecrated leadership and controlled environment is what happens to persons. The persuasion toward the Christian way is brought about not so much by the use of textbooks and formal teaching, as by precept and example on the part of leaders who see the spiritual growth of the camper as the paramount objective of the summer program. A major result has been the large number of personal decisions for full-time church vocations and the recognition that "full-time Christian service" can be rendered by anyone entering any field of labor or profession with a deep sense of calling.

Mission Emphasis

Interest in and support of the missionary work of the church has been a vital aspect of this summer activity. Each year the home and foreign mission themes are stressed to the degree that campers return home educated and inspired to stimulate greater interest and greater giving in their churches. Missionaries on furlough, nationals from other lands serving as teachers or world friendship visitors are of great assistance in making the above an actuality. These and many other features of the summertime program lend themselves very naturally to a united effort. Summer camps and conferences can be a mighty factor in speeding the United Church on its way by helping campers from both communions share a week or two of common living in the Christian community.

Dr. Schlingman is director of camps and conferences for the E and R Board of Christian Education and Publication. Photo by courtesy of the author.

One of the most significant emphases of the camp and conference program is the study of missions. Campers learn about the field from missionaries on furlough.

160 CHURCHMEN MEET IN GREECE TO DISCUSS RAPID SOCIAL CHANGE

BETTY THOMPSON

Leaders of section on political responsibility were M. M. Thomas, the Rev. Edward Rogers and Dr. John C. Bennett.

A CHALLENGE to churches throughout the world to participate more actively in meeting human needs in underdeveloped areas was issued by an international conference on rapid social change held last month in Salonika, Greece. One hundred and sixty delegates from thirty-four countries attended the meeting sponsored by the World Council of Churches on the campus of Anatolia College.

Three Reports

Political scientists, teachers, political leaders and economists joined church leaders in the preparation of three long reports dealing with such subjects as family life, race relations, capital investment, labor relations and the reform of church worship. They also discussed what the churches can do in areas of technological expansion.

Recommendations urged closer contact between churches and the leaders of political independence movements, and the reconsideration of missionary work in the light of the newly developed churches and nations in Africa, Asia and Latin America—target areas of the World Council's study of rapid social change.

Dr. Virgil Sly, executive secretary of the United Christian Missionary Society with headquarters in Indianapolis, Ind., admitted that "missions being very human" have carried forward their work within the security of the *status quo*. But "our work must be one with the concern of the younger churches as they face with creative Christian action such issues as affect the living needs of their people."

The missionary, who in the past has played the dominant role, will in the future be "merely a person in direct church-to-church relationship." The missionary who cannot fit into the new pattern and direction "will be unhappy and should be recalled," he said.

Recommendations in the reports urged intensive follow-up by the World Council of Churches in the next few years. If approved by the council's Central Committee, meeting on the Island of Rhodes, Greece, the proposals will result in sending study and advisory teams into villages and urban areas where social and economic changes are taking place.

Although the conference highlighted the importance of active Christian participation in movements for national democracy and independence, it heeded a warning by Prof. Margery Perham of Nuffield College, Oxford University, England. She stressed that the justifiable enthusiasm of seeing people emancipated in Africa must not make churches neglect special problems of colonial administration. She asked for aid in helping administrators to become valuable "servants" in lands where they were formerly "masters."

Underdeveloped World

A keynote address was made by a former vice president of the Greek cabinet, Stephanos Stephanopoulos, who is a member of the Greek Parliament. He declared that "it would be a tragedy if Karl Marx's prophecy, which has failed nationally, should now succeed internationally because of the lack of vision of the more wealthy."

The Greek political leader stated that "in the underdeveloped world communism appears first of all as a method of transforming an agricultural society into an industrial one," such as in Russia and China. "It is not enough to denounce communism in these countries," Mr. Stephanopoulos declared. "We as Christians know that it is not enough to denounce evil. We must be for the good in order to change souls."

According to Mr. Stephanopoulos, the methods used in giving aid to underdeveloped countries are "of the utmost importance." He said that "Marshall Plan types of assistance may be all right for those with an occidental thought background, but in other parts of the world aid must be devoid of any political or military influence. As the Americans do not show themselves very adept at this," he went on, "we are undergoing a wave of anti-Americanism."

Prophetic Task

Recommendations urged closer contact between churches and the leaders of political independence movements. Dr. Daniel T. Niles of Ceylon, general secretary of the East Asia Christian Conference, had challenged Asian Christians to break out of their isolation and "show solidarity" with the non-Christians of their countries. In a talk, Dr. Niles reminded the delegates that "the church means man and his whole society in all its relationships but the churches in Asia are not in solidarity with the world." He said there was much talk of the prophetic task of the church in Asia but not much prophetic action.

"Prophecy is not words," Dr. Niles said, recalling that the prophets shared the sufferings of people outside the church as well as those in the life of the church itself. "There are hardly any of us who stand at this place," he concluded. The delegates to the conference paid tribute to the late Dr. Charles T. Leber of the Commission on Ecumenical Relations of the United Presbyterian Church, U.S.A. They called him "an inspiring ecumenical leader" and pledged commitment to his spirit and purpose.

Miss Thompson is secretary for public relations in the New York office of the World Council of Churches. Photo by courtesy of the author.

"The Field Is the World"

THEY SAID it wouldn't happen—that highly qualified young people just wouldn't enlist for Christian service overseas! They said it in 1811 but in 1812 the first volunteers sailed for India.

They said it in 1840—and in 1940 but new recruits, endowed with spiritual maturity and girded with Christian strength, crossed submarine-infested seas to reach far-off mission posts.

New Missionaries

And today they still say that competent young people won't consider Christian work abroad. But they do! And they are going! Every year the American Board of Commissioners for Foreign Missions sends out new missionaries to Japan, Micronesia, the Philippines, Ceylon, India, Africa, Mexico and the Near East to serve in hospitals, schools, churches, farms and social service centers. "The field is the world." In 1957 there were thirty-seven appointees; in 1958, sixty-two; and in 1959 there have been thirty-six. Seven of these are presented in this issue of *United Church Herald*.

Featured on the cover is Natalie Beth Oliver of Middleton, Mass., who will teach science for three years at the American Collegiate Institute in Izmir, Turkey. A 1959 graduate of Skidmore College, Saratoga Springs, N. Y., Beth was a prominent campus leader, serving on the Religious Life Committee and as president of the Inter-Faith Club. She was secretary of the Student Christian Movement of New York State. A dedicated Christian, Beth hopes to be a living example of her faith among the 400 girls at the American Collegiate Institute.

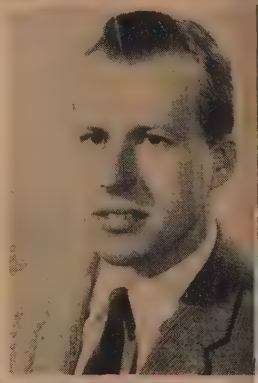
The recent appointment by the American Board of Mr. and Mrs. David C. Gallup to missionary service with the Church of South India has been acclaimed in India and the United States. The high expectation of their friends is matched by Padmasani's and David's commitment to Christ and Christian service.

David grew up in Pennsylvania where his home, church and school experience were secure and creative. When he finished high school the Army sent him to Japan, assigning him to conduct a library and assist a chaplain. Off duty he visited Japanese homes, Shinto temples and Christian churches.

At Oberlin College he sang in the famed *a cappella* choir, headed up relief drives and served on international committees. Graduating in 1952 he was awarded a three-year teaching fellowship to the American College in Madurai, India.

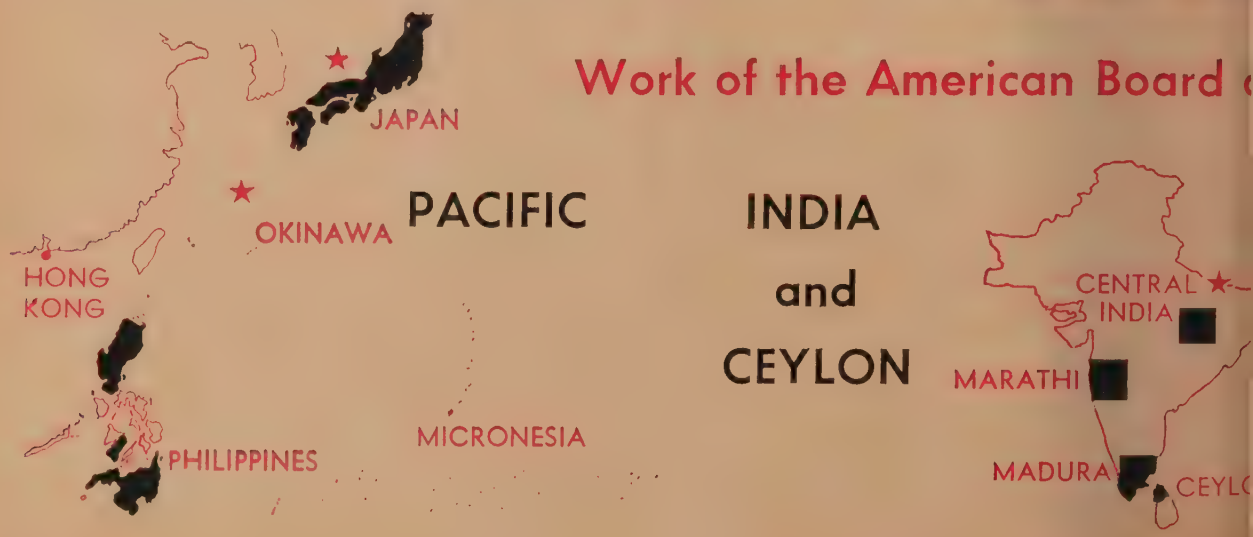
David contributed much to the American College and made many friends in the community, including Padmasani Jotimuttu, a talented and charming teacher at Lady Doak College. A third generation Christian, the daughter of a

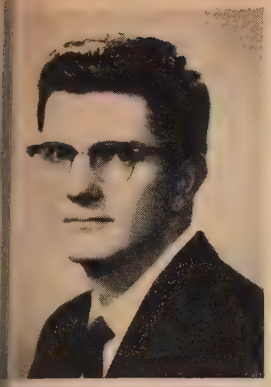
Padmasani Gallup



Richard S. Dole

Grace C. Privratsky





David C. Gallup

Dr. Ruth W. Catton

George J. Privratsky

college professor and his wife, Padma had studied at the Women's Christian College in Madras and the American College in Madurai.

David and Padma were married in Madurai in 1954 and came to Oberlin College in 1955. Padma received an M.A. in zoology from the college in 1957 and David a B.D. from the Oberlin Graduate School of Theology in 1959. Last year he "interned" in California, working as assistant chaplain in the Claremont Colleges while Padma was an instructor in zoology at Pomona. In Claremont as in Oberlin and Madura, they were greatly loved and respected.

Hospital Management

From sheepherder in North Dakota to business manager of a mission hospital in Turkey is the story of George J. Privratsky, who with Mrs. Privratsky and sons, Bruce, 10, Brad, 7, and Scott, 2, arrived in the Near East last week.

The fifty-bed Azariah Smith Memorial Hospital where they will serve is located in Gaziantep near the Syrian border. Mrs. Privratsky, a commercial artist, expects to help with handwork projects in the hospital.

The son of Russian-Bohemian immigrants, George Privratsky worked his way through the Dickinson, N. D., high school and State Teachers College. For the past two summers the Privratskys have lived in Boston where they attended Turkish language classes at Harvard University. George also studied hospital management at the New England Medical Center in Boston and the American Board's method of accounting.

Richard Stuart Dole of West Hartford, Conn., is going back to Africa. Four years ago he was the first white resident at Fourah Bay College in Sierra Leone. This time he returns as a career missionary.

Richard was a sophomore at Bowdoin College, Brunswick, Me., when his father, William L. Dole, a Hartford teacher, was awarded a Fulbright Scholarship to British West Africa. After Bowdoin College agreed to credit Richard for study in Africa he enrolled at Fourah Bay College.

At Fourah he shared food and quarters with African students, taught them basketball, American jazz and had far-into-the-night discussions with them on religion and politics. On vacations they trekked together, visiting kraals, reserves and mission stations. By the end of the year the Fourah students had a new concept of a "Western imperialist" and Richard Dole had gained a new perspective. Back home Richard could not forget Africa. He received his B.A. degree from Bowdoin College in 1957. After a year at the Kennedy School of Missions in Hartford, Conn., he earned a M.Ed.

(Continued on page 33)

Edna Margaret (Mrs. Loy L.) Long of Auburndale, Mass., is a former American Board missionary to India. Photos by courtesy of Office of Communication for the United Church.

World Alliance Meets With Latin Protestants

JAMES E. WAGNER

THE EIGHTEENTH General Council of the World Alliance of Reformed and Presbyterian Churches, meeting July 27 to August 6 in Sao Paulo, Brazil, carried further its policy adopted at Princeton, N. J., five years before "that it should develop its program and give its witness within the framework of the ecumenical movement, seeking to strengthen and enrich" that movement. The council meets normally every five years.

E and R Delegation

A delegation of six represented the Evangelical and Reformed Church at Sao Paulo. It included Dr. Silas P. Bittner, Dr. A. R. Keppel, Dr. Allen O. Miller, Dr. Bela Vassady, Mrs. R. J. Schroer and President James E. Wagner. Dr. Vassady served as secretary of one of the study sections and Dr. Miller was one of the devotional leaders. President Wagner was elected one of the vice presidents of the Alliance.

Sixty-one of the seventy-eight member-churches were represented, with delegates coming from more than fifty countries. A total registration of 378 marked a considerable increase over attendance at the previous General Council. The increased number of representatives from younger churches of Asia and Africa was especially marked.

Four Iron Curtain countries were represented—Poland, Czechoslovakia, Yugoslavia and Rumania. Three delegates from Hungary had sent their preliminary registrations, visas had been secured and transportation was arranged; but at the last moment a message was received saying they were "too busy." Those close to the situation attributed their absence to developments incident to the recent change in executives of the Hungarian Office for Church Affairs.

Bishop Emerich Varga of Czechoslovakia was elected to the Alliance's vice-presidency, succeeding Dr. Josef L. Hromadka, who declined re-election because of age and the pressure of other duties. Bishop Varga is said to be a kindly man and is reported to have accepted the nomination with reluctance.

Women gave signs of coming into their own at this meeting. In 1954 ten member-churches sent a total of thirteen women delegates. At Sao Paulo eighteen member-churches sent a total of thirty-seven women delegates, and the council itself broke with tradition by electing a woman vice president, the Lady MacDermott of Ireland. Three other women serve on the council's new Executive Committee.

Decision to hold the eighteenth General Council in Sao Paulo was based on three major interests: (1) to meet in one of the areas of the younger churches born of the Protestant missionary movement; (2) to share in the celebration of the centennial of the Presbyterian Church of Brazil; and (3) to give a lift to the evangelical Protestant movement in Latin America, which has experienced striking growth in the last several years.

Growing Strength

Thirteen Caribbean and Latin American areas were represented: Trinidad, Puerto Rico, Cuba, Jamaica, Uruguay, Brazil, Colombia, Chile, Argentina, Venezuela, Guatemala, Honduras and Ecuador. Evangelical and Reformed missionaries Harold N. Auler Jr., Paul H. Streich and Pastor Jorge Jacobs of the Synod of Honduras were present throughout the sessions. Dr. and Mrs. Keppel, Dr. and Mrs. Miller and Dr. and Mrs. Schroer planned to visit the Honduras and Ecuador missions on their way home.

Growing strength of Protestantism in Latin America is suggested by the fact that in Sao Paulo, the Western Hemisphere's largest city next to New York and Chicago, there are forty-eight Presbyterian churches alone; and the strength of this church life was reflected in the 200-voice choir that sang the "Hallelujah Chorus" as the very last feature of the council's closing service.

The council's commitment to the ecumenical movement and the further implementation of Christianity was expressed in its assertion of being "ever willing to decrease in order that there may increase that realization of oneness in Christ in which historic loyalties may find their fulfillment."

It approved and encouraged its officers "to seek [further] consultations between appropriate representatives of all the confessional groups, looking toward exchange of definition of their respective characters and objectives and an understanding as to how far each shares the ecumenical commitment . . . and what steps each confessional group is taking or is prepared to take to make that commitment real in its practice."

Ultimate Oneness

It authorized further consultations between its representatives and those of the International Congregational Council. A preliminary conference of representatives of these two world confessional groups was held at Mansfield College, Oxford, England, last January.

In strengthening the support of its theological secretary, he was directed to concern himself with seeking "a clearer conception of the contributions which the Alliance and other world confessional groups can make to basic ecumenical theology . . . and as to how the Alliance can offer its witness and perform its ministries without in any way undermining the commitment of our peoples to the ultimate oneness of the church of Christ as that aim is most fully symbolized at present in the work and fellowship of the World Council of Churches."

Delegates spent six to eight periods in groups discussing various sub-topics of the meeting's main theme, "The Servant Lord and His Servant People." The knowing observer eventually recognized that among the contemporary services this world confessional group is now rendering is that of providing the first experience of a larger world fellowship for many of the younger churches which, by their understandable reticence as well as by their lack of resources, are not yet prepared to participate in the still larger fellowship that includes those mature enough to move beyond the limits of historic confessionalism.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

Girls swap families in international exchange

MARJORIE HYER

When Kaaren Stauffer, 16, of Pottstown, Pa., and Dagmar Bormann, a teen-ager from Vienna, Austria, said good-bye in New York City last month, they parted as sisters although they had known each other less than twenty-four hours. For the next ten months each girl will be the "daughter" of the other girl's parents.

Both girls are part of an international exchange program that has 106 Europeans and forty-five American teen-agers swapping families, friends, schools and churches for the coming year.

Kaaren, a member of Zion United Church of Christ (E and R), along with the other American youngsters, sailed for Bremerhaven, Germany, aboard the Greek ship TSS New York, the same ship that had brought Dagmar and the other European young people to New York the day before. The two groups were together one day at the Pennington School in Pennington, N. J., which served as an orientation center for both groups.

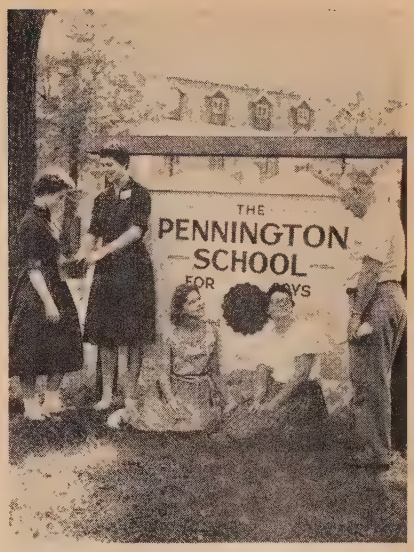
The Rev. Dr. Edward L. Schlingman, director of the Voluntary Service Training Program for the Evangelical and Reformed Church and leader of the American group, said the forty-five students were selected after a rigid screening based on scholarship, character, maturity and adaptability.

The family-swapping program is coordinated by the International Christian Youth Exchange, which is comprised of seven Protestant denominations: Church of the Brethren, Methodist, Episcopal, Disciples of Christ, American Baptist, United Lutheran Church and the United Church of Christ.

Jane Gottfried, 16, of Elyria, Ohio, a tall brunette, lost no time in getting acquainted with blond curly-haired Elsiena ten Hoff, a teen-ager from Haren, Holland. Jane will live with the ten Hoffs while Elsiena stays with the J. Paul Braun family in Elyria. Both girls are Congregationalists and Jane attends First Congregational Church in Elyria.

"Elsie wrote me that I have been accepted in her school and her church and that her friends are my friends," Jane remarked.

As to being Christian ambassadors, Rexalee Westhauser of Sawyer, Mich., another exchange student, noted that their only instructions had been "just to act normal and not to do anything we'll be sorry for." She said the group had discussed aspects of American democracy and culture and racial integration as an aid to understanding them better, but that they had been given no standard answers to expected questions. Rexalee will live in Biberach/Riss in Germany while Regine Whissak is a guest in her home. Rexalee attends Sawyer Congregational Church.



American students with Dr. Schlingman at the New Jersey orientation center.

The third CC youngster in the exchange program is Barbara Ann Ritscher of Needham, Mass. Barbara, who is a member of the Evangelical Congregational Church in Needham, will be attending a private school in Germany in the coming year.

The number of Americans who can participate in this program is limited by the difficulty of finding homes for them in Europe. "Too many Europeans believe that every American teen-ager has his own private room and a private bath," Dr. Schlingman said. "They're embarrassed at the idea of putting up an American youngster in a room with a couple of other children."

The exchange program, now in its third year, has the approval and some financial support from the U. S. State Department. It functions through local churches. Each participating American student must provide hospitality for a European student either in his own home or in the home of another family in the local church.

Exchange students meet before going their respective ways: (l. to r.), Regine Whissak, Jane Gottfried, Dr. Schlingman, Elsiena ten Hoff and Rexalee Westhauser.

Miss Hyer is associate director of the Office of Communication of the United Church of Christ. Photos by David Maysles.

NEWS

WITHIN THE UNITE

NEW DIRECTOR FOR C.C. SERVICE COMMITTEE

THE Rev. Byron Kenneth Anthony, Congregational Christian minister from Elyria, Ohio, took office September 1 as executive secretary of the Congregational Christian Service Committee. He succeeds the Rev. Dr. Earle H. Ballou, who has been named representative of Church World Service, cooperative overseas relief agency, in the Crown Colony of Hong Kong.

Mr. Anthony has been minister of the First Congregational Church in Elyria since 1951. Before that he served Congregational Christian churches in Waterbury and Bradford, Conn., and in Belmont, Mass. Under his leadership the Elyria church has been supporting three missionaries.

After being graduated from Yale College in 1928, Mr. Anthony spent three years in China teaching at Yale-in-China, Changsha. He later did graduate work in education at Yale and in 1934 received a B.D. degree from Yale University Divinity School. The son and grandson of Congregational ministers, Mr. Anthony has been active in denominational work during his ministry. In addition to holding numerous conference offices, he has served on the Christian Education Division committee of the CC Board of Home Missions.

The Congregational Christian Service Committee's major task is the rendering of short-term emergency relief in areas of critical need throughout the world. Working closely with the American Board of Commissioners for Foreign Missions, it carries on relief work and rehabilitation projects in Greece, France, Italy, Korea, Lebanon and other areas.

E AND R MINISTER SERVES CHURCHES IN BRAZIL

CO-PRESIDENT James E. Wagner *(right)* is seen conferring with the Rev. and Mrs. Valerius G. Schultz during the meeting of the eighteenth General Council of the World Alliance of Reformed and Presbyterian Churches, held July 27 to August 6 in Sao Paulo, Brazil.

Mr. Schultz, a minister of the Evangelical and Reformed constituency of the United Church of Christ, went to Brazil early last spring under appointment of the General (German) Conference of Congregational Churches of America to serve as fraternal worker with and superintendent of the Evangelical Congregational Churches of Brazil.

The work includes 110 congregations with a total of about 18,000 communicant members. There are fourteen national pastors associated with Superintendent Schultz. The congregations are composed of rural people of extremely limited resources. Most of the work is done in the German language.

A similar work, also sponsored by the General (German) Conference in the United States, is being carried on in Argentina under the Rev. Herbert R. Schaal, who has about eighteen national pastors associated with him, serving 15,000 members.

Mr. Schultz attended the World Alliance sessions and brought greetings as the officially designated fraternal delegate from the International Congregational Council. The Evangelical and Reformed Church was represented by President Wagner and five other delegates.

ASSOCIATE ON E AND R MISSIONS STAFF NAMED

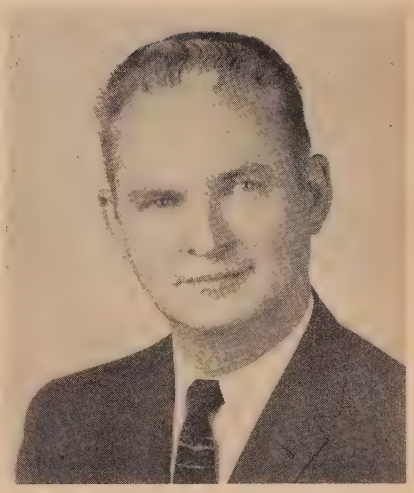
THE Rev. Oscar C. Nussmann, Evangelical and Reformed minister from St. Louis, has been elected associate secretary of the E and R Board of International Missions to succeed the Rev. Dr. Theophil H. Twente at the time of his retirement about January 1, 1961.

Mr. Nussmann began his duties on September 1, in the St. Louis office of the Board of International Missions. He will soon set out on a get-acquainted tour of about five months' duration to mission centers in Latin America as preparation for the responsibilities that he will later assume.

Mr. Nussmann has been minister of Bethel E and R Church in St. Louis since 1951. This church has for many years supported Dr. and Mrs. Herbert H. Gass at the Christian Medical College, Vellore, India, and Hedwig Schaeffer, principal of a girls' school at Raipur, India.

Following his graduation from Eden Theological Seminary in 1930, Mr. Nussmann served as pastor of the student chapel at the University of Missouri in Columbia, during which time he received his master of arts degree from the university. Later he was pastor of St. Paul's Church, West Burlington, Iowa, assistant pastor of Salem Church, Rochester, N. Y., and pastor of Emanuel Church, Rochester.

The son and brother of E and R ministers, Mr. Nussmann is at present vice president of Missouri Valley Synod and president of the board of trustees of the Evangelical Deaconess Hospital situated in St. Louis, Missouri.



INSTITUTES LAUNCH PROGRAM FOR PEACE

THE bearing of Christian faith upon social, racial, economic and international problems was the subject of four Christian Social Action Institutes held in as many parts of the country during the summer.

Sponsored by the Council for Christian Social Action of the United Church of Christ, institutes were held in Mill Valley, Calif.; Sheboygan, Wis.; Lisle, N. Y.; and Framingham Center, Mass.

Purpose of the institutes was to help prepare ministers and church members interested in social action for leadership in this aspect of church work and to train leaders for the year-long Nationwide Program for Peace, a special project of the National Council of Churches, which began this summer and continues through June 1960. The program is designed to encourage church people in every state to study and discuss world problems in the light of Christian responsibilities and to try to find more effective ways to work for peace with justice and freedom.

Members of the staff of the Council for Christian Social Action, assisted by ministers and other experts from each locality, provided leadership. Shown in photo are *(left to right)*, the Rev. Galen R. Weaver, race relations secretary for the council; Fern Babcock, the council's publications secretary; and the Rev. Kenneth L. Maxwell, executive director of the National Council of Churches' Department of International Affairs. Other speakers were Prof. William L. Bradley of Hartford Seminary and John R. Inman, Church Peace Union.

Continued on next page ▸

BROOKLYN OLDSTERS FORM CHURCH CLUB

"Retired but never tired" is the motto of an agile group of older retired businessmen who are members of the Flatbush-Tompkins Congregational Church in Brooklyn, N. Y.

Early in 1958 the Rev. M. Jerry Neiwirth, assistant minister of the church, decided an activity within the church for older men was needed. His plan for a club met with rapid approval and twelve men became the charter members.

The men adopted the name "QB"—obscure in origin but defined as the "Quit Business Club" by some—and drew up a schedule of activities. The group meets twice a month. The first meeting is a social afternoon of games and similar quiet challenges of the golden years. But the second meeting puts the QB'ers on the road traveling to such places as the New York Stock Exchange, Borden's ice cream plant, the Transit Authority, Brooklyn Navy Yard, New York University and Yankee Stadium.

The QB'ers sometimes find built-in guides at their destinations when they come upon members of the church working at the places visited.

For Mr. Neiwirth the activities of the group will provide abundant thesis material in a graduate course in gerontology.

For the group, the reactions are summed up by its president, Charles W. Byram: "The QB Club has been a means of seeing many places that I didn't have time to see while at business. But, best of all, the fellowship of a wonderful group of men has meant the most to me." And another member adds: "The club has influenced many to attend the formal church services regularly and has inspired others who were not members to join the church."

Hugh O. Muir

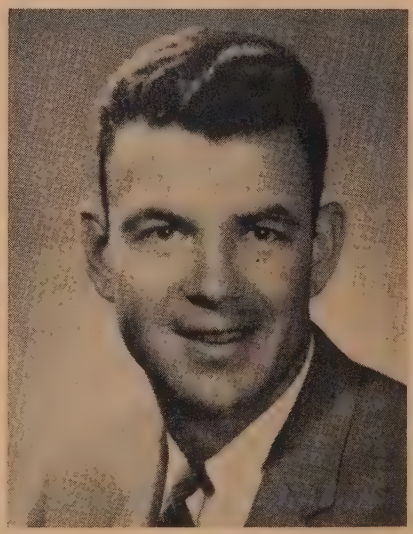
UNITED CHURCH FURNISHES HEIFER PROJECT PERSONNEL

A member of the United Church of Christ has gone to Ecuador as a special representative of Heifer Project, Inc. His job is to visit boys and girls in the 4-H Clubs as well as the men and women associated with the agricultural development projects that are part of the joint Ecuador-United States technical assistance program.

The young man is Donald Stannard Schultz *(see photo right)*, son of the Rev. John H. Schultz, pastor of Zion E and R Church, Burlington, Iowa. A graduate of Colorado A. and M., Mr. Schultz recently completed work at Mexico City College, where he received a master's degree in Latin American studies. He speaks Spanish fluently.

Ecuador is one of the Latin American countries in which the United Church of Christ carries on mission work. There Mr. Schultz will serve as a further "visible evidence of North American goodwill," according to Robert S. Zigler, one of the secretaries of Heifer Project, Inc. He also pointed out that since Ecuador is a small country, assistance programs such as those of Heifer Project, Inc., are "not tinged with political overtones" and can therefore be a most effective Christian testimony.

In recent years Heifer Project has shipped a total of twenty-six cattle, 270 goats, 130,000 baby chicks, 1,360 sheep and 394 pigs to Ecuador. Most of the pigs, sheep and goats were used to start 4-H (4-F in Ecuador) projects. More than seventy-two clubs have been organized since 1955. In his new position Mr. Schultz will



visit the 4-F clubs and make suggestions on animal care and management. This will take him into regions seldom visited by tourists.

Both the Congregational Christian Service Committee and the Commission on World Service of the Evangelical and Reformed Church are member agencies of Heifer Project, Inc.

☆

The Rev. LeRoy M. Kutz, Jr. *(see photo right)*, E and R minister in Buffalo, N. Y., has accepted a newly created position with Heifer Project, Inc. Beginning in October, he will be responsible for maintaining and developing relations between fourteen religious bodies and agricultural organizations that are affiliated with the project.

A graduate of Lancaster Theological Seminary, Lancaster, Pa., Mr. Kutz is currently pastor of the Jerusalem E and R Church, Buffalo. He gained practical, pitchfork experience with the Heifer Project program when, in 1955, he served as a volunteer livestock attendant for a shipment of sixty-five dairy cattle sent to refugee farmers in Germany. He has been active in the council of churches, Boy Scouts, YMCA and other civic organizations and has conducted religious radio and television programs.

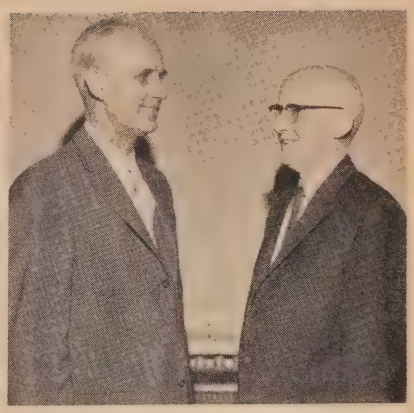
NEW HAMPSHIRE BUSINESSMAN ORDAINED

When R. Theodore Ball *(right)* of Concord, N. H., was recently ordained to the Christian ministry at the age of 56, another product of the unusual "Bangor Plan" described by President James E. Wagner in his column in the June 18 issue of *United Church Herald* joined the ranks of full-time ministers of the church.

After serving the Danbury, N. H. Regional Parish as a licensed lay preacher from 1951 to 1956, Mr. Ball, a former businessman, decided to enter Bangor Theological Seminary at Bangor, Me., to prepare for the ministry. Since its inception in 1814 Bangor Theological Seminary has been especially interested in older men who desire to become ministers. The seminary offers opportunities for preparation designed to help them overcome any handicaps—such as lack of education, lack of funds or lack of time—that may prevent them from meeting the full college and seminary preparation normally required for ordination.

Last June, after having completed his studies, Mr. Ball received the Bangor diploma, which recognizes two years of college work and three years of seminary. He is now serving the Evangelical Congregational Church of Charlestown, N. H.

Mr. and Mrs. Ball joined First Congregational Church of Concord in 1947 where they both taught in the church school and Mr. Ball served for two years as superintendent. He was also a deacon and the first treasurer of the Greater Concord Council of Churches when it was organized in 1950. Mr. Ball participated in the formation of the New Hampshire Laymen's Fellowship and of the New Hampshire Lay Preachers' Fellowship. Pictured with Mr. Ball at the service of ordination is the Rev. Everett R. Barrows *(left)*, associate minister and treasurer of the New Hampshire Congregational Christian Conference. The minister of the conference is the Rev. Dr. Frederick W. Alden.



C.T.S. OFFERS COURSE FOR LAYMEN AND WOMEN

A unique response to the growing interest in theology expressed by many laymen in the churches has been announced by Chicago Theological Seminary.

Beginning on October 9 and continuing on alternate Friday evenings, for fifteen class meetings, a special course for laymen, entitled "Thinking theologically about life's problems," will be offered during the academic year of 1959-60. Both men and women are being invited to enroll.

Each two-hour class session will begin with a forty-five-minute lecture, followed by an hour of discussion in smaller subgroups. Although there will be no term papers, examinations or grades given, the teaching will be at an academic level calling for serious study by the participant. Reading assignments (of reasonable length for busy people, according to the announcement) will be required, since lectures will refer to them.

Dr. Perry D. LeFevre, associate professor of theology and education on the seminary's faculty *(see photo at left)* will serve as academic director and lecturer. Assisting him as leaders of discussion groups will be other members of the seminary faculty and staff. As secretary of the Committee for Lay Education, Cyrus V. Giddings *(above)* will serve as administrative director.

General themes for the fall, winter and spring quarters, respectively, are "Approaches to Christian belief," "Approaches to Christian action," and "Christian approaches to crucial social problems." Maximal enrollment has been set at 100, with discussion groups not to exceed twenty-five. Preference will be given to those enrolling for the entire three-quarter series.

"We have in mind two types of participants," said President Howard F. Schomer, "first, committed lay people who, up to their ears in church activities, need to reflect for awhile, without any responsibility to organize or act, upon the fundamentals of their churchmanship; and second, honest and thorough seekers—people who perhaps bear heavy responsibilities and who have become aware that they walk, philosophically speaking, on ice that is altogether too thin."

According to Dr. Schomer, the seminary staff sensed a widespread yearning for clarity among lay people. "They seem to want to wrestle with life's problems theologically, albeit in their own non-technical vocabulary. . . . It seemed to us that a seminary such as C.T.S., if it be free of clericalism, might very well strengthen its service to the churches by offering such a course for laymen, especially those recruited and recommended by their pastors."

Applications for admission may be sent directly to the seminary, at 5757 University Avenue, Chicago 37, Ill. Tuition is $9.00 per quarter for single persons and $15.00 for married couples. Reading material will be furnished without charge.

NEWS of the WORLD

CONTRIBUTION MADE TO BELGIAN CENTER

RNS

MRS. John Andrew Hamilton of Washington, D. C., is shown as she presented a $1,000 check to Pastor Pieter Fagel of Brussels, Belgium, director of a project to relocate the Protestant Pavilion used at the 1958 Brussels World's Fair as a permanent religious center in that city.

Mrs. Hamilton, wife of the public affairs adviser at the American Embassy in Belgium, presented the gift on behalf of the International Convention of Christian Churches (Disciples of Christ). In announcing the donation, the American Section of the Continuing International Christian Committee for a Permanent Center in Belgium said it was "the first of the larger denominational gifts" made in this country.

The committee is trying to raise about $260,000 to convert the pavilion into an enduring center for the small Belgian Protestant community in Brussels. Contributions or pledges have been received from the community and from Protestants in Germany, Switzerland, Australia, New Zealand and the United States.

The American goal for the center is $90,000. Co-chairmen of the committee's American Section are Mrs. Theodore O. Wedel of Washington, D. C., former president of United Church Women, and Charles C. Parlin of New York City, a lawyer and a prominent Methodist layman.

400,000 ATTEND RALLY CLOSING DEKT CONGRESS

WITNESSING to the unity of their evangelical faith in a divided country, more than 400,000 Protestants prayed at a huge outdoor rally held in Munich, Germany, concluding the ninth German Evangelical Church Day (DEKT or *Kirchentag)* Congress *(see photo)*.

They were gathered around a 120-foot steel cross on Theresien Meadow, a huge lawn area famous for Munich's traditional October beer festival.

Dr. Reinhold von Thadden-Trieglaff, president of the DEKT movement, told the crowd that the church's impact on the world can only be as great as the total sum of responsible Christians who witness to their faith in everyday life. Only through laymen's actions, he stressed, can the church's message become a force shaping society.

Earlier at an evangelistic meeting Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), denounced the continued curtailment of personal freedom by East German Communists. The bishop, who also is spiritual leader of EKID's Brandenburg Province in East Germany, said it was a "monstrosity" that a Communist state should dictate where citizens may travel and what they may think. This was a reference to the decision by Soviet Zone authorities to issue only about 1,000 travel permits for East Zone Protestants attending the *Kirchentag* in the Western Zone. Soviet Zone authorities struck a last-minute blow against the DEKT Congress when they refused to grant travel permits to twenty-five pastors scheduled to hold morning services in Munich churches on the closing day. During the five-day Congress, dedicated to the theme "Ye Shall Be My People," the delegates explored church, political, family, community, vocational and social problems in the light of the Evangelical faith. Attention was also given to the influence of mass media.

RNS

SCHOLARSHIPS AWARDED SEVEN U.C.C. STUDENTS

ANNOUNCEMENT of the awarding of Rockefeller scholarships for theological study to seven members of the United Church of Christ was made recently. The Rockefeller Brothers Theological Fellowship Program of the American Association of Theological Schools Fund, Inc. in Princeton, N. J., has granted the scholarships as part of its program to encourage theological study.

The program provides a trial year for outstanding students selected in a stiff nation-wide competition. Fellows are selected from students who, without such a fellowship, probably would not be able to go to seminary. The fund pays all expenses to any accredited seminary of the student's choice.

United Church of Christ students selected are: Alan J. Eichenberger, Berne, Ind., to attend Harvard Divinity School; Anne M. Hungerford, LaVerne, Calif., Federated Theological Faculty of Chicago; David A. Jones, Merom, Ind., Union Theological Seminary, New York City; William I. Jones, Hope, Me., Union Theological Seminary; Charles C. Lemert, Cincinnati, Ohio, Andover Newton Theological School; Alfred K. Stanley, Greensboro, N. C., Yale University Divinity School; Welton Warkentin, West Chicago, Ill., Federated Theological Faculty of Chicago. Over a period of five years the fund has awarded 250 fellowships.

MOSCOW FAIR WHETS RELIGIOUS LONGINGS OF RUSSIANS

RELIGION-MINDED Russian visitors to the American National Exhibition in Moscow have been giving tit for tat to American Christians who complained that religion was ignored at the Soviet Exhibition in New York. (Photo shows display of ancient icons included in New York exhibition.)

Although openly impressed by the range of American material achievement on display in the Moscow show, many Russian visitors have come away baffled at finding, as one visitor put it, "so few religious exhibits."

RNS

The American guides—they include Protestants, Roman Catholics, Jews and Eastern Orthodox—have been at pains to explain that while the exhibition does not contain a specific religious section, there are sufficient features of religious interest to show that religion has a widely persuasive influence in American life.

They have pointed, among other things, to the book section, which includes Bibles and religious volumes; religious paintings; displays of modern church architecture in the U.S.; and films that depict various phases of U.S. religious life and activity.

The hunger to sense and appreciate the spiritual aspects of American life has apparently also been whetted rather than satisfied by the sacred music played on hi-fi sets, the many records of religious music on display and religious music played on Sundays.

Most of the visitors to the exhibit seem to be unaware of the fact that a Protestant service is being conducted on the fair site every Sunday and that Mass also is being offered by an American Roman Catholic priest.

An exhibition official summed up by saying: "We have been, in a sense, pleased rather than disappointed by the criticisms that have come. They show that there is a deep religious longing among great numbers of the Russian people."

BOOKS

MAKER OF HEAVEN AND EARTH

By Langdon Gilkey *(Doubleday and Company, $4.50)*

CREATION AND FALL

By Dietrich Bonhoeffer *(Macmillan and Company, $1.50)*

LANGDON GILKEY of Vanderbilt Divinity School has added another superb volume to the "Christian Faith" series being published under the general supervision of Reinhold Niebuhr. As are the others, it is pitched midway between the level of the scholarly writing that disdains mere readers and the level of popular writing that aims only to please mere readers. These are good books for the church library, for the public library, for group study and discussion, and for the minister's study.

Prof. Gilkey shows us that any Christian doctrine systematically considered touches and involves every other Christian doctrine, as he deals with the doctrine of creation. The distinguishing feature of this book is its magnificent organization—its argument closely linked and tightly meshed. It moves with massive relentlessness through the implications of "In the beginning God created . . . " If there is any fault, it lies in over-organization. Ideas march before the mind in close-ranked, steady step. What lack there is lies in the very absence of the color and warmth and illustrative power that the author's father, Dean Charles W. Gilkey, was justly famed for.

But for the persistent reader who stays with it, here is a wealth and force of insight that is profoundly stimulating and often really exciting. This man can guide you with steady hand far beyond the boundaries of your present travels with the doctrine of creation.

Take the chapter "Speak of God," for example. It exceeds anything I have known for clear, straightforward dealing with the question of the limitation of language in speaking of God. Have you ever spelled out to yourself what it means to think about God in "mythical" terms, or to use "personal" analogies in speaking of God, without being dishonest, misleading or merely vague? Langdon Gilkey has done us all a service and emerges as a first-class theologian on the American scene.

Of vastly different nature is Dietrich Bonhoeffer's little book of biblical interpretation of *Genesis* 1 to 3. Appearing only now in English, it was given as lectures in the Nineteen Thirties in Germany, and the demonic rise of evil in those days gave this martyred German theologian sharpened vision as he read deeply the biblical stories of the creation and fall. This is not the systematic exposition of doctrine found in Prof. Gilkey's book, but a powerful, penetrating biblical interpretation. At times it falls off into vagueness because the author is pushing language to the outer edges of meaning, but then comes the revelatory flash, the overwhelming insight.

These two volumes complement each other in focusing on an over-neglected but cornerstone portion of Christian thought and doctrine.

Harland G. Lewis

Minister,
First Church of Christ, Congregational,
Farmington, Conn.

THE GOSPEL ON CAMPUS

By Charles S. McCoy and Neely D. McCarter *(John Knox Press, $1.50)*

TWO ministers directly involved in campus life have combined their efforts to prepare a small book dealing with evangelism as it relates to the university world. Their analysis will be especially useful for study groups within campus Christian fellowships but also will be helpful to faculty, campus and college-town pastors and other persons interested in understanding the task of the church at the university.

Dr. McCoy is the new professor of religion in higher education at Pacific School of Religion in Berkeley, Calif.

Realizing that the term "evangelism" has been widely misused, the authors first carefully explain what it is and what it is not. Evangelism is witnessing to the truth; it is not a manipulative kind of soul-saving.

Realizing also that students today are reluctant to engage in evangelism in a university setting, the authors point out that everyone else in a university is sharing convictions and views of life—the Freudian, the hedonist and the relativist. In this setting the Christian is called upon to share his.

Evangelism is carried on in appropriate person-to-person contacts and through seeking to transform the social structures in which students are living.

The authors warn against intellectualizing the gospel. In a campus environment it is easy to discuss all kinds of theological ideas and yet to avoid commitment. The closing chapter gives some suggestions for types of programs and strategies that might be used on a campus.

Each topic is handled with considerable brevity. However, an extensive bibliography at the end of the book will help interested persons to pursue further study.

Paul J. Bock

Assistant professor of religion,
Heidelberg College, Tiffin, Ohio.

PEOPLE, LAND AND CHURCHES

By Rockwell Smith *(Friendship Press, $2.95; paper, $1.50)*

BETWEEN one-half and two-thirds of all E and R and CC churches fall into the "town and country" category, according to our present definitions. Members of these churches participating in the 1959-60 home mission study program will find an immediate affinity to Dr. Smith's book, which is the adult study book on the theme, "The church's mission in town and country."

Despite their familiarity with the subject, rural people as well as city people will learn a great deal from this book. In fact, all our people need this "refresher course" on the church in town and country. As Dr. Smith says in his introduction: "The church's mission in town and country is not a new mission. The church has been at work among town and country people from the very first. . . ."

Nevertheless, few Americans are aware of the extent and rapidity of the social changes that are swirling through the rural communities of our land today. This applies to country dwellers as well as to city people who see "rural life" on a brief annual vacation or through nostalgic memories of early life on the farm.

Rockwell Smith, combining the disciplined training of the social scientist and the loyalty of the devoted churchman, paints a striking panorama of the town and country church confronted by and responding to social change.

In the early chapters he highlights the diversity of backgrounds, occupations and community relationships to be found in the modern rural community and church. From this introduction he moves on to a description of some of the economic and social problems besetting rural life, involving farm income, health levels, social stratification and community conflict.

As the book proceeds we begin to hear more about the positive contributions of the town and country church toward healing community conflict and ministering to the variety of human needs. Throughout the book, however, there is interwoven a realistic appraisal of unsolved problems and an undaunted vision of the town and country church as a living and effective witness to the redemptive power of the Christian faith in the lives of persons and communities.

Shirley E. Greene

Secretary, E and R Department
of Town and Country Church.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

THE HOLY SPIRIT

(Continued from page 9)

church—the Holy Spirit comes to individuals wholly apart from the church and guides them to convictions and compels them to actions directly contrary to the church. Peter, justifying to the leaders of the parent church in Jerusalem his radical departure from what they considered proper in his association with uncircumcised Gentiles, declares that "the Holy Spirit told me to go with them without hesitation." *(Acts* 11:12) Later, vindicating the ministry of Paul and his colleagues over against these same official leaders of the Mother Church, Peter affirms: "God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us." *(Acts* 15:8)

Paul's Contributions

When Paul first appears upon the scene, he is won to allegiance to Christ wholly apart from the church through a solitary encounter upon the Damascus Road with the living Christ (and, be it remembered, for Paul the Spirit of Christ and the Holy Spirit are virtually identical). This leads directly to the bestowal of the Holy Spirit upon him; this takes place, however, not within the fellowship of the church but in conversation with a single individual, Ananias. *(Acts* 9:17) As with Peter, the Holy Spirit comes to Paul in guidance over and over again, almost always in independence of the church and sometimes in defiance of the church. *(e.g. Acts* 15:28, 16: 6-7) And Paul repeatedly invokes the Holy Spirit, as at Ephesus, without reference to the church. *(Acts* 19:1-7)

When we turn to Paul's direct teaching in his own letters, there can be no slightest question that for him the Holy Spirit is first and last the gift of God to each Christian's inmost soul, illuminating his thoughts, purifying his purposes, chastening his infidelities, heartening his hesitancies, strengthening his will and, as with the Fourth Gospel, leading him forth into new truth. *(John* 16:13) "To each is given the manifestation of the one Spirit—to one . . . to another." *(I Cor.* 12:7-11)

Paul's distinctive contributions to Christian understanding of the Holy Spirit are two. On the one hand, Paul ethicizes all thought of the Holy Spirit so that it is recognized as the very principle of the moral life. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" *(Galatians* 5:22-23)—all qualities of individual personal character—and by its fruits is it to be tested. On the other hand, Paul identifies the Holy Spirit with the Spirit of Christ and the Spirit of God: "the Lord is that Spirit." *(II Cor.* 3:17) Thereby, the Holy Spirit is recognized as the indwelling presence of the Divine in the heart of the disciple. *(e.g. Romans* 8, *passim)*

Today there is a school of Pauline interpretation that maintains that, in Paul's thought, the Holy Spirit is linked always or normatively with the church; apparently the United Church creed-drafters have fallen under the fascination of this school.

It is difficult to see how a sober and responsible examination of the whole corpus of Paul's teaching could sustain such an interpretation for one moment. It flies directly in the face of the overwhelming evidence. Read the great Pauline passages on the Spirit—*I Cor.* 12; *II Cor.* 3:17ff; *Romans* 8; *Galatians* 5:22ff. The major support for this view is in *Ephesians* and *Colossians* (both challenged as to their Pauline authorship). But the predominant emphasis in *Ephesians,* the great New Testament charter of the church, does not depart from Paul's characteristic interpretation of the Holy Spirit elsewhere; indeed it might be held that the most impressive internal support for the Pauline authorship of *Ephesians* is precisely that it so faithfully reaffirms Paul's consummatory teaching of the Holy Spirit as the presence of God within the individual soul: ". . . that . . . He may grant you to be strengthened with might through His Spirit in the inner man, and that Christ may dwell in your hearts through faith. . . . Be filled with the Spirit." *(Eph.* 3:16, 17; 5:18)

Creative Teaching

As we noted above, the classical creed-makers when they ultimately came to define the Holy Spirit cleaved faithfully to the major emphases of Scripture: "The Holy Spirit is the Lord, the life-giver, which proceedeth from the Father (or the Father and the Son; so Augustine and Western Christendom), which with the Father and the Son is to be worshiped and glorified, which spake through the prophets." There is no mention whatever of the Spirit's connection with the church or with Scripture. The Statement of Faith of the United Church of Christ, in linking the Holy Spirit to the church, departs from the authority of one of its parents, Scripture. In failing to associate the Holy Spirit with the inner life of the individual Christian, it negates the most creative teaching of its other parent.

The binding of the Holy Spirit exclusively to the church was, of course, the work of the Catholic theologians of the fifth and following centuries. Their motivation was obvious and understandable. The Holy Spirit has always been troublesome to church officialdom because it has seemed to be unruly, unpredictable, radical. As the living and vibrant voice of God to the hearts of individuals, as the dynamic power of God in their lives, the Holy Spirit has all too often encouraged excesses and aberrations, which have scandalized the devotees of tradition and outraged the guardians of order and propriety.

On the other hand, the Holy Spirit is forever fulfilling Christ's promise to "guide into all truth"; and as with Peter and Paul in their confrontation of the corporate leadership of the earliest church, that truth often contradicts and thereby affronts official dogma and established practice. Professional ecclesiasts constitutionally distrust the novel and unconventional, even more the reproachful and challenging. The problem was closely parallel to that of Luther and Calvin under the challenge of the "radical sects" of the Reformation, and to that of traditional and conventional church leadership in the face of claims for the Holy Spirit by the more extreme "sects" of today.

Successive Steps

All of this happened at a time when the leaders of the Catholic Church, for reasons partly sound and partly specious, were bent on consolidating the church's structure, its order, its discipline and its respectability. It was inevitable that they should find themselves under the necessity of curbing and controlling the alleged operations of the Holy Spirit. They did so in two successive steps. First, Scripture was canonized as the official repository of the Holy Spirit's utterances. Thereby, the written record was invested with divine authority and the divine inspiration was confined within records from the past, thus anticipating classical Protestant legalism and scholasticism. Next, the church was declared to be the only authoritative interpreter of the truths of Scripture.

The biblical grounds for the linkage of the Holy Spirit with the church, in historic theology and today, are primarily two—the creation of the church by the Holy Spirit at Pentecost and the teaching in the later Pauline letters on the Holy Spirit and the body of Christ. But we have already noted how partial and incomplete is any such reading either of the early church's experience of the Holy Spirit as recorded in *Acts* or of Paul's interpretation of the Holy Spirit in his most vital and central utterances.

The United Church's statement appears to lean toward a "Catholic" view of the Holy Spirit by mentioning only its relation to the church. This comes at a peculiarly unfortunate moment. It is a truism that our day is marked by a "recovery of the church" in both Christian conviction and Christian experience. This represents a sound reaction from the recent relative neglect of the church, especially in the "Free churches." Like any reaction, particularly in theology, it is in danger of swinging to a no less one-sided extreme.

The bald truth is that present-day the-

ology is in serious peril of "overselling the church." Neither can the realities of the early church or the Christian church through the centuries or the churches of today sustain the extravagant claims currently advanced for the church. Nor can the doctrine of the church widely espoused authenticate itself in a sound Christian faith.

It is natural that a church newly coming to birth should be tempted toward an excessively "high" view of the church. That temptation is to be resisted; it should certainly not be allowed to establish itself in that church's creed. The main point, however, is this: the strongest safeguard against too great claims for the church, which might all too readily breed a new ecclesiasticism, is precisely the retention of an authentic doctrine of the Holy Spirit.

Sad to record, the "Classic Reformation" of Luther and Calvin and Hooker never recovered the full New Testament and Christian understanding of the Holy Spirit. Anglicanism took over largely unmodified the "Catholic" doctrine of the Holy Spirit. Luther and Calvin freed the Holy Spirit from the leading-strings of the church. But both Luther and Calvin were essentially cautious and, like most great reformers, increasingly conservative with advancing years. Moreover, both were outraged by the "radical sects" with their extravagant claims of the authority of the Holy Spirit. Accordingly, both came to hold that what "the Holy Ghost writes inwardly in the heart" is confined to the teaching of Scripture. Thus the way was prepared for later Protestant legalism and scholasticism, based upon the inerrancy of the texts of the Old and New Testaments.

Only in the so-called "Radical Reformation" was there a true return to the full New Testament understanding of the Holy Spirit—to be sure, accompanied by some of the excesses and aberrations that had marked the early church.

Now the bearing of this lengthy historical excursus upon the misgiving voiced above should be obvious. The Congregational churches stand within the noblest heritage of Radical Protestantism. As Jonathan Edwards' biographer reminds us: "The impulse of the Great Awakening was a theological conviction that took shape in Edwards' mind, a belief in the immediate action of the Divine Spirit upon the human soul."[4] Indeed, with their higher intellectual standards and stronger insistence upon truth than some of the other children of this tradition, it is precisely to churches of the Congregational heritage that we should look for the reaffirmation of the full-orbed Christian understanding of the Holy Spirit, but an interpretation safeguarded against the extravagances that have so often brought it into disrepute. Hence, the gravity of both the omissions and the inadequacies of the United Church's statement on the Holy Spirit.[5]

There may be those who would be disposed to make light of the above critique. To do so is to fail to take seriously the importance of creedal affirmations. The writing of a new creed is both a difficult and a problematic undertaking. The great creeds of the church have taken shape gradually, after many revisions and emendations. It is, perhaps, unfortunate that the United Church's new statement was not subjected to the corrective of wide and unhurried scrutiny and discussion. Happily, it is presumably not yet sacrosanct, immune from revision and improvement.

A minor test of the new church's fidelity to its lofty tradition of freedom of criticism and loyalty to truth may be its openness to and readiness for modification of this admirable statement. Such alteration might well begin with a more adequate declaration of one of the great central truths of Christian faith, and one for which this church carries special responsibility—the Holy Spirit.

[4]A. V. G. Allen, *Jonathan Edwards*, p. 134.

[5]There is the further problem of ambiguity since the opening sentence of the statement defines God as "the Eternal Spirit." What is the relation of "God, the Eternal Spirit" to "his Holy Spirit"?

LETTERS

Philadelphia, Pa.

TO THE CO-EDITORS:

The nation-wide program of study of peace and world affairs being sponsored this year by the National Council of Churches presents a tremendous opportunity for church people to examine the basic issues that face the world today and to act to resolve those issues. We all know that in order to achieve the greatest possible impact in this year of nation-wide effort, many men and women will be needed to initiate and develop workshops and study programs across the country.

The Peace Education Through the Churches Program of the American Friends Service Committee is eager to do its share in implementing this program and is planning to enlarge its field staff for a nine-month period starting in October, in order to service many more communities than the 350 already reached in the past seven years of its existence.

At present the program is set up with four field workers who cover (1) Pennsylvania, West Virginia, Maryland and Delaware; (2) Florida, South Carolina and Georgia; and (3 and 4) California. They work on a volunteer basis with all expenses paid. Assignments are open for four additional workers in (1) New England; (2) Ohio; (3) Illinois and Wisconsin; and (4) Iowa, Minnesota and Missouri.

This is an important task and one in which a retired or semi-retired minister with a deep concern for peace could make a real contribution. If readers are interested in exploring this further, they should write to Adele Rickett, Peace Education Through the Churches, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

Adele Rickett

★

Loudonville, Ohio

TO THE CO-EDITORS:

You are certainly to be highly commended for publishing the series of articles on "Building the church program" in recent issues of *United Church Herald*.

They are invaluable in helping our leaders to understand and appreciate how the church can function more effectively. I have made a special appeal to the consistory and cabinet members of our congregation to give this series careful reading.

Russell C. Behm
Pastor, Christ (E and R) Church, Mohicanville, Ohio.

★

Chicago, Ill.

TO THE CO-EDITORS:

Mr. Guptill's article on "Administration serves the church" *(July 2 issue)* presents an unhappy option to the unharnessed "ogre" of church administration. His view as I gather it is to beat the brute into submission, tame him, put him in his place. In other words, if you can't join 'em, lick 'em. Make the best of a bad thing.

Let me suggest that Mr. Guptill study the lesson that has been around for some time and that presents a more constructive and (yes, let's use the word) redemptive alternative to knocking down the blocker to get at the ball carrier.

This alternative can be summed up in the phrase: "God works through the processes and structures of human institutions." We don't have to split the world into the sacred and the profane (as his presuppositions seem wont to do). We can see the useful nature, the creative possibilities and the serving of the good of the community in church administration.

I am not stumping for more administration, only suggesting that this aspect of the church's ministry has theological dimensions (see, for example, the 1958 issue of *Pastoral Psychology* devoted to church administration), and that unless we find them we trap ourselves in an intolerable set of assumptions, not to speak of a continual ministerial schizophrenia in which we employ one hand to keep the lid on Pandora's box while we do "religious" things with the other.

Roy D. Colby

OBITUARIES

THE REV. DR. JOHN WILBERT BARNETT, a retired CC clergyman of New London, N. H., died on June 14 in Elkins, N. H. His age was 89.

A native of Indiana County, Pa., Dr. Barnett attended Butler University in Indiana. He was a Congregational minister for sixty years serving churches in Ohio, Massachusetts and Vermont. Since his retirement he had served as interim minister in the Boston area. He leaves two daughters and four grandchildren.

SISTER MAGDALENE GERHOLD of St. Louis, who had served as deaconess longer than any other member of the St. Louis Motherhouse, died June 30 at the age of 87. Consecrated a deaconess in 1893, Sister Magdalene served for brief periods at the Evangelical Emmaus Home near Marthasville, Mo., and at the former Deaconess Hospital at Lincoln, Ill., which she organized. Most of her professional life was spent as nurse and deaconess at the Evangelical Deaconess Hospital in St. Louis, where she served as sister superior from 1896 until her retirement in 1930. She is survived by two sisters.

MRS. ALBERT E. LEROY, a missionary in Africa for twenty-five years under the auspices of the American Board, died in Bradenton, Fla., on July 7. Her age was 85.

Mrs. LeRoy, the former Rhoda A. Clarke, was born in Cherokee, Iowa. Three years after completing her studies at Oberlin College, Oberlin, Ohio, she sailed with her husband to the Union of South Africa. Mr. LeRoy was principal for many years of Amanzimtoti Institute.

Mrs. LeRoy is survived by her husband, two daughters, a son and a brother.

Word has just been received by *United Church Herald* of the death of the REV. ARTHUR L. RICE, retired CC clergyman, on April 21. Mr. Rice had lived in Whittier, Calif., for the past six years. He graduated from the University of California at Berkeley and McCormick Theological Seminary in Chicago. He served pastorates in Oregon, Utah, Nevada and Tulare, Calif. Mr. Rice leaves his widow, a son, two sisters and four brothers.

MRS. EMMA B. RIEGER of Kansas City, Mo., widow of an E and R clergyman, the Rev. Nicholas P. Rieger, died July 2 at the age of 94. Mr. Rieger served churches in Kentucky and Missouri. A son and a daughter survive.

"THE FIELD . . ."

(Continued from page 21)

from Harvard University.

On September 14, Richard Dole sailed for Lisbon and six months of Portuguese language study. Then on to Africa!

Since her recent arrival in South India, Dr. Ruth Willard Catton, pediatrician, has been studying Dravidian Tamil, the vernacular of the Madurai area and one of the world's oldest spoken languages. When she has passed two comprehensive examinations in reading, writing and speaking Tamil, she will be ready for full-time work in the Christian Mission Hospital in Madurai.

Ruth Catton grew up in a family with wide horizons. The daughter of the Rev. and Mrs. William R. Catton, Harrison, Mich., she remembers the global-minded guests in their church and home, among them her aunts, Charlotte Willard of Turkey and home missionary Ione Catton. Books written by her uncle, historian Bruce Catton, stretched her outlook.

A graduate of Oberlin College, Oberlin, Ohio, and the Mayo Clinic School of Physical Therapy, Rochester, Minn., Dr. Catton received her M.D. from Northwestern University, Chicago, and interned at Mary Fletcher Hospital, Burlington, Vt. While serving as resident physician at Children's Orthopedic Hospital in Seattle, Wash., she joined the Plymouth Congregational Church, which she now represents in India.

Here then are seven talented young men and women who are at the thresholds of exciting careers. "The field is the world." The prayers and good wishes of our churches go with them, and our concern for them and their work will support them as we share in *Our Christian World Mission.*

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Church and Ministerial RECORD

E and R Address Changes

ABELE, EMIL F., 706 E. Spring St., Boonville, Mo. (Year Book omission).

ALDRICH, ROBERT D., Woodstock, Va., to 2170 Wallace Rd. N.W., Salem, Ore., pastor of a new mission church.

BACHMAN, FREDERICK H., 544½ W. James St., Lancaster, Pa., minister of Christian education, St. Peter's, (new).

BEHRENS, HARRY A., Toms Brook, Va., to 719 E. Madison St., Lancaster, Pa. (retired).

BIZER, WALDEMAR A., Danville, Ill., to Base Chapel, Chennault AFB, Lake Charles, La. (chaplain in U.S.A.F.)

BOCK, PAUL J., Bowling Green, to RFD 4, Tiffin, Ohio, assistant professor of religion at Heidelberg College.

BRETHAUER, HERBERT A., chaplain, San Francisco, Calif., to 3902 Air Base Wing (SAC), Offutt AFB, Neb.

BROOKS, CLARENCE W., Cosby, Mo., to 1546 W. 51st Pl., Los Angeles 62, Calif., supply pastor, St. John's.

CARR JR., JOSEPH N., Bethlehem, to 18 N. 8th St., Stroudsburg, Pa., pastor of Zion.

CHATLOS, JOHN C., P.O. Box 295, Emmitsburg, Md. (mailing address).

DRY, THOMAS J., Amazonia, Mo., to Holyrood, Kan., pastor of St. Paul's.

ELLSWORTH JR., WILLIAM A., Sharon, to 409 Walnut St., Sharpsville, Pa. (change of residence).

ELSHOFF, ELMER J., (I) Indianapolis, Ind., to R.R. 1, Box 7, New Knoxville, Ohio.

FEHNEL, RICHARD P., 103 Manor Ave., Millersville, Pa. (residence address).

FUNK, CLARENCE R., 12 S. 2nd St., Womelsdorf, Pa., serving Zion on Privilege of Call.

GABLER, WILLIAM C., Creve Coeur, to 9801 Olive Street Rd., St. Louis 41, Mo. (postal change).

GEBHART, CLARENCE K., 2918 DeBreck Ave., Cincinnati 11, Ohio (residence address).

HELM, BERT, 830 N. LaGrange Rd., LaGrange Park, Ill. (correction).

HUNYADY, LASLO L., Deerfield, to 1006 Elgin Ave., Forest Park, Ill., pastor of First Church.

JACKSON III, JAMES W., 315 Birch St., Champaign, Ill., pastor of a new mission church, Urbana, Ill., (new).

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KIEKER, WALTER W., Denver, Colo., to 212 W. 3rd St., Muscatine, Iowa, pastor of the Evangelical-Congregational Church.

LAHR, FRANKLIN E., (CC) Hardin, to Glasgow, Mont., pastor of First Congregational Church.

LAMMERS, RICHARD L., (M) Japan, to 114 Catherine St., Ithaca, N. Y. (furlough address).

LINK, CHARLES G., Massillon, to 601 S. Union St., Ada, Ohio, pastor of the Ada Charge.

LYNCH, W. EVERETT, 1903 Suzanne Dr., Marion, Ill. (change of residence).

MECKSTROTH, ARNOLD W., Akron, to 7 Limestone Blvd., Brewer Heights, Chillicothe, Ohio, pastor of Chillicothe United.

MEISSNER, ELMER G., Trucksville, to Tannersville, Pa., pastor of the Tannersville Charge.

MOHR, PAUL A., 2128 Muriel St. N.E., Albuquerque, N. M. (change of residence).

MOLNAR JR., AUGUST J., Elmhurst, Ill., to 34 Pine Tree Rd., Southwood, Old Bridge, N. J. (on leave of absence).

MUELLER, EDWARD M., chaplain, Hqs. 2nd BG, 2nd Inf., 24th Inf. Div., APO 112, New York, N. Y.

NAGEL, CARL H., (E) Wausau, Wis., to Box 385, Kerrville, Tex.

PIRAZZINI, FRANCIS X., Jeannette, to 140 E. Main St., Ephrata, Pa., pastor of Bethany.

REIFF, ROBERT E., (M) Souderton, Pa., to 500, 1-chome, Shimo Ochiai, Shenjuku-ku, Tokyo, Japan.

RENTER, CARL A., (D) 11610 Laing Ave., Detroit 24, Mich.

RUHL, WILLIAM H., (CC) Petaluma, to P.O. Box 186, Angels Camp, Calif., serving two Congregational churches.

SCHMIDT, FERDINAND C., Geneseo, Ill., to 612 N. Dubuque St., Iowa City, Iowa (retired).

SCHNEIDER, CARL E., (E) Austin, Tex., to Elk Rapids, Mich.

SHIVELY, PHILIP L., to campus minister, University of Indiana, Bloomington, Ind., (new).

SNYDER, E. KENNETH, 5823 Plumer Ave., Baltimore 6, Md. (change of residence).

SPONSLER, LEONARD S., 1451 Valley Forge Rd., Wayne, Pa. (street number added).

SPRUNGER, MEREDITH J., Culver, to 4109 Plaza Dr., Ft. Wayne, Ind., teaching at Indiana Technical College.

STOERKER, ADOLPH, Louisville, Ky., to 4512 Pennington Ave., Evansville 12, Ind., associate pastor of St. Paul's.

STOMMEL, EWALD H., Portland, Ore., to 1620 S. 23rd St., Tacoma 5, Wash., pastor of First United Church of Christ.

THOMAS, JOHN P., chaplain, San Francisco, Calif., to Hq. 33d Air Div., Oklahoma City AF Station, Okla.

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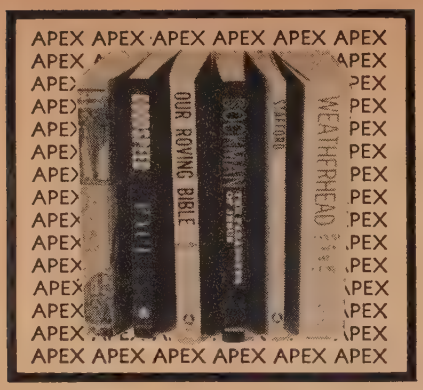

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WENTLING, CHARLES L., Maytown, Pa., serving the Maytown-Marietta Charge on Privilege of Call.

WIMMLER, THEODORE C., Mascoutah, to 1421 S. 18th St., Maywood, Ill., pastor of Calvary Community.

WINGER, PAUL F., (I) Denver, to 4195 S. Elati St., Englewood, Colo.

WYSS, A. EDWARD, (E) Portland, Ore., to 2710 Brittan Ave., San Carlos, Calf.

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CC Calls

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BRANDEN, JOHN R., Warden, to Plymouth, Colfax, Wash.

DUFFEY, JAMES O., Lopez Island, to Summit Park, Anacortes, Wash.

GLESSNER, RICHARD H., Amboy, to associate in Christian education, First Federated, Peoria, Ill.

HAINER, ADDISON M., Pleasant View, Palestine, Ill., to Merom, Ind.

HOFFMANN, JOHN M., Elburn, to Pilgrim, Streamwood, Elgin, Ill.

KLINE, BRUCE, EUB, to Beacon Hill, Seattle, Washington.

LAUE, DONALD, Yale University Divinity School, to St. Anthony Park, St. Paul, Minn., as assistant for one year.

MADISON, VERNON K., to Peshastin, Wash.

MIYASHIRO, TSUNEO, Royalston, Mass., to Sheffield and Providence, Ill.

MOORE, DAVID E., university pastor, First, Amherst, to Lenox, Mass.

MYERS, ANTHONY W., associate, Country Club, Kansas City, Mo., to Peoria Heights, Ill.

OMAN, RALPH E., Castana, Iowa, to Neponset and Buda, Ill.

REED, LINCOLN Y., Washington Park, Denver, Colo., to First, Bellevue, Wash.

ROSE, WILLIAM H., Baptist, to Community, Cocoa Beach, Fla.

RUDDOCK, DAVID, to Illini, Warrensburg, Ill.

SHISHIDO, MILES M., Christian, Lihue, Kauai, Hawaii, to Rollo, Earlville, Ill.

SILLS, HORACE S., E and R, Lexington, N. C., to new church, Orlando, Fla.

SPRINGER, J LYNN, Baptist, to university pastor, First, Amherst, Mass.

STOMMELL, EWALD H., E and R, Portland, Ore., to First United Church of Christ, Tacoma, Wash.

TAYLOR, LOUIS R., Plymouth, Moline, Ill., to Mayflower, Detroit, Mich.

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CC Resignations

HUSSEY, MRS. PATRICIA, director of Christian education, Mayflower, Minneapolis, Minnesota.

JENNEY, RAY F., Presbyterian, Community, Bryn Mawr, Chicago, Ill., to retire.

KISTLER, RAY K., DePue, Ill., to teach.

MILLER, LOUIS L., First, Marshall, Ill., to retire.

PENDLETON, JAMES N., Peshastin, Wash., to retire.

SARGENT, JOHN H., Orient, N. Y., to retire.

WILHELM, CARL H., Lisle, Ill.

E and R Installations

AMACHER, BYRON A., First Federated, Spencerville, Ohio, August 2.

ANDERSON, ROBERT G., St. John and Salem Churches, Tulare, S. D., August 9.

BENDER, LAMAR T. J., as pastor of the Jerusalem-St. Peter's Charge, Mercersburg Synod, August 2.

BENDIT, PAUL D., Evangelical Church, Lester Prairie, Minn., June 21.

BENNER, RICHARD E., as pastor of the St. David Charge, Lancaster Synod, June 28.

BERTSCH JR., WILLIAM, St. John's, Bippus, Ind., August 2.

BLANKE, DAVID L., St. Matthew's, Wabash, Ind., August 9.

BONDS, BOBBY R., as pastor of the Brookford Charge, Southern Synod, July 19.

CHATLOS, JOHN C., Incarnation, Emmitsburg, Md., July 26.

CLAUSING, JOHN M., as pastor of the Bowmansville-Center Charge, Lancaster Synod, July 12.

CLEM, JOSEPH H., Hagerstown, Md., July 12.

DECHANT, EDWARD S., St. Paul's, Taylor, Pa., July 19.

FRICKE, ROBERT W., as pastor of the Morrison-Pershing Charge, Missouri Valley Synod, June 21.

FRIED, LLOYD D., as pastor of the Brillion-Reedsville Charge, North Wisconsin Synod, August 2.

GEBHART, CLARENCE K., Philippus, Cincinnati, Ohio, July 12.

GRIMM, CARL A., Community, Ganges, Ohio, June 28.

HAAS, DENNIS W., Falkner Swamp Church, Gilbertsville, Pa., July 19.

HARMAN, HENRY V., Memorial, York, Pa. July 19.

HOECKER, VERNON F., as associate pastor, Zion, Indianapolis, Ind., June 28.

HUEBSCHMANN, MERLIN E., as pastor of the Mosel-Meeme Charge, North Wisconsin Synod, July 26.

KADING, MILTON J., as pastor of the Rhine-Russell Charge, North Wisconsin Synod, June 28.

KERSHNER, NEVIN L., as pastor of the Gib-

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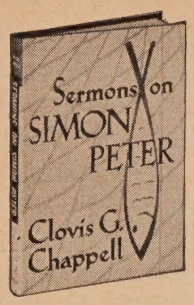

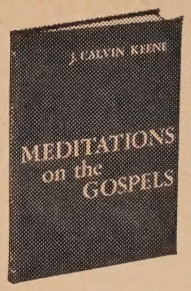

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KRUEGER, JOSEPH F., St. John's, Baldwin, Kan., July 19.

LONG, ROBERT J., St. Stephen's, Warrenton, Ind., August 2.

MARKHAM, DON C., as pastor of the Pleasant Unity Charge, Pittsburgh Synod, August 2.

MAY, LARRY K., Zion, Gering, Neb., July 26.

MARSTELLER, CLARENCE B., Christ Church, Alexandria, Pa., July 19.

MC PHERSON, ROBERT H., Christ Church, Cape Girardeau, Mo., July 12.

MECKSTROTH, NED A., Zion, Metropolis, Ill., July 19.

MERRICK, RICHARD E., as pastor of the Towamensing Charge, East Pennsylvania Synod, June 21.

NOLTE, GERALD L., Zion, Wathena, Kan., June 28.

OLESON, ROBERT R., Peace, Elkton, S. D., August 9.

RATZLAFF, RALPH J., First, Watertown, Wis., July 12.

REDMON, THOMAS K., as associate pastor, St. Peter's, Kansas City, Mo., July 19.

REZASH, LAWRENCE J., St. Matthew's, Buffalo, N. Y., July 12.

RICHTER, JEAN P., Zion, Newark, N. J., July 19.

RIEDESEL, MAURICE, Grace, Wausau, Wis., June 28.

SCHIPPEL, PAUL D., as pastor of the Wisconsin Rapids-Arpin Charge, North Wisconsin Synod, August 2.

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SCHUMAKER, DONALD B., Emmanuel, Valley City, Ohio, August 16.
SHEFFIELD, CHARLES J., Fair Lea, Dayton, Ohio, August 2.
STOERKER, ADOLPH, as associate pastor, St. Paul's, Evansville, Ind., August 16.
TUSSEY, MAX L., Rodgers Park, Kannapolis, N. C., July 12.
WEAVER, STACY I., Zion, Bethlehem, Pa., June 28.
WEDEKING, RALPH W., St. Paul's, Washington, Iowa, August 9.
WEICHBRODT, LOUIS F., St. John's, Belvidere, Ill., May 3.
WELSH, J. ROBERT, as assistant pastor of Christ Church, Hagerstown, Md., July 12.

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BACHMAN, FREDERICK H., Bethany, Bethlehem, Pa., June 21.
BAWEL, CHARLES A., Zion, Evansville, Ind., June 21.
BAYLER, THE REV. AND MRS. ROBERT L., Grace, Avon, Pa., June 28.
BENNER, RICHARD E., Salem, Catasauqua, Pa., June 21.
BLUME, ALLEN C., Christ Church, Des Plaines, Ill., June 28.
BROWN, DONALD H., Christ Church, Cleveland, Ohio, June 28.
BROWN, FINLEY B., St. Mark's, New Albany, Ind., June 21.
CLAUSING, JOHN M., St. John's, East Earl, Pa., July 12.
CLAUSSEN, RUSSELL G., Ravenswood, Chicago, Ill., June 28.
DOLLGENER, CARL D., St. Paul's, Dallas, Tex., June 28.
FISCHER, JOHN D., Zion, Louisville, Ky., June 14.
GASS, ERIC A., St. Peter's, Kansas City, Mo., June 21.
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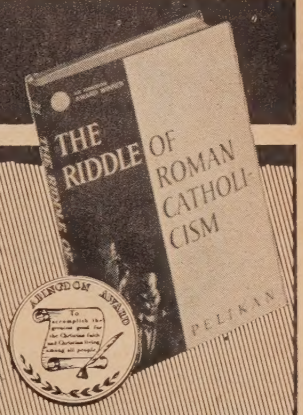

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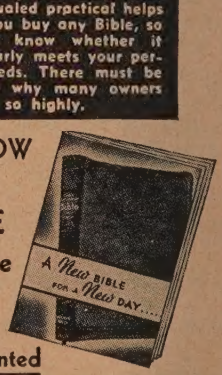

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